CERTAINE Godly and learned Expositions vpon diuers parts of Scripture.

AS THEY WERE PREached, and afterwards more briefly penned by that vvorthy man of GOD, Maister *George Eglet*, sometimes fellovve of Goneuill and Caius Colledge in Cambridge.

Late Preacher of the word of God in Saint Edmunds Burie.

AT LONDON,
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The particuler expositions *are, of*

1 The 51 Psalme.
2 The 10 Commaundements.
3 The Lords Supper.
4 The Creede.
5 The first part of the 119 Psalme.
6 Some part of the Historie of the Gospell.
7 A text in Peter.

BRITISH MUSEUM

To the right vertuous Lady *Anne Drurie*, all things for life and godlineſſe.

MAdame, this Pſalme was preached not long ſince at Bury. *Afterward ſome deſired the notes, ſhort, ragged, broken, vnfit to profit any Reader, witneſſe (at the firſt bluſh of them) your Ladiſhip: to whom though, for that you are wont to thinke ſomewhat of my nothing, I preſume to ſend them, onely in deſire ſomeway to witneſſe my thanks, to GOD, for his grace beſtowed on you in the myſterie of Chriſt, and for your L. kindneſſe to me in that behalfe. I thinke of* Sinætas *the Perſian, who hauing nothing according to the faſhion of his country to preſent* Artaxerxes *with, ranne to the Riuer* Cyrus, *and tooke both his hands full of water, and offered that. He was not much miſliked, as for the neceſſity of water, ſo for the name of* Cyrus *which it bare. Foorthwith was it put to be kept in a golden flagon. The Scriptures are aboue all water, and* David *beyond any* Cyrus, *onely my vnmannerly hands may tincture, & leſſen account. The Pſalme is the ſame that euer it was, which if I haue any way opened, I thanke God. Howſoeuer, I wiſh the ſweet fruite of it in your Ladiſhips hart, as I know God hath, and will more ſtill there treaſure it vp. Often pray this Pſalme to God, and keepe theſe blotted leaues vnto your ſelfe. Serue them as they deſerue. I were loth that euery body ſhould know my rawneſſe. Thus crauing humbly your pardon, I take my leaue.* Bury.

Your Ladiſhips in all Chriſtian dutie, George Eſtey.

To the Reader.

CHriſtian Reader, you haue heere before your eyes, ſome labours of that faithfull ſeruaunt of Chriſt, Ma. *George Eſtey*. Such as haue knowne him (if the feare of God be within their breaſts) will both bewaile his immature death, and alſo take in good worth, euen theſe fruits of his happy life. Wee may graunt with griefe, that if the Author had longer liued, theſe works might deſerue to haue beene the better loued, and if hee had publiſhed, they muſt needs haue been thoroughly poliſhed: Neuertheleſſe, let vs rather thankfully make vſe of what Gods mercy hath left, then diſcontentedly remember what Gods anger hath denyed. There is no cauſe why thou ſhouldeſt blame my poore endeauour, ſeeing there hath not beene wanting on my part, either the iudgement of graue men to counſell me, or the importunitie of friends to call vpon me, or mine own fidelitie to diſcharge mee, for and in the imparting of theſe things vnto thee. Neither will there be cauſe (I truſt) to blame the workes, ſo be it there be not wanting on thy part iudgement, wiſedome, and patience, ſoundly to weigh all things, wiſely to interpret ſome things, ſlightly, or with little meditation to read nothing. And ſo I am ſure, wee may finde in theſe pithy and conciſe writings, plentifull matter of ſinguler inſtruction. Somewhat hath beene heeretofore publiſhed by others, but with much deprauation in diuers places, and ſore againſt my will to whom the originall copies were committed: alſo in this impreſſion, ſomething is kept backe by authoritie, as namely the proofe of the Authors iudgement, touching Chriſtes diſcention into hell. Let me giue further notice, that the beginning of the hiſtorie of the Goſpell vnto the 6 verſe of the 1 of Iohn, I was faine to ſupply out of the Authors notes in Latine, which

he

he penned first, beeing wanting in the English copie of his second penning. I thought this course very necessary, that seeing so good a work wanting an end, by reason of the too too soone end of the Authour (if it had pleased God) yet it might haue some beginning, as also that the method and order of that which followeth might be perceiued. The order which the beginning of the Creed mentioneth, is not to be vnderstood of that which is set before it, but of the course in preaching. Finally, the Epistle dedicatorie of the Authors owne making, though priuatly sent in his life time with a written copie, yet because I found them together among his owne originall writings, and hauing permission by will to publish these his works, I thought it meete not to suppresse so thankfull, so deserued, and so elegant a dedication. And thus (Christian Reader) I commend thee & thy labour in these workes, vnto the blessing of the Almightie.

28 SE60

Christian Reader, some faults are escaped in the printing of these workes. I haue set downe the chiefest, & the most of them so neere as I could gather them vpon the suddaine; leauing the rest (if there be any) vnto thy fauourable amending of them.

FOR and, read not, fol, 2, b line 5. Between the 34 and 35 liner, put in this, 6 To make them vse well the things they get with such great sute. fol. 10, a. For I take it to be, read I take it be. fol, 31 a line 4. For straitly, read scarcely hath leisure. fol, 35 a line 12. For saction, read sanction, fol. 42 a line 13. For no outward, read an outward, fol. 43 a line 4. For he resiteth, read he visiteth, fol, 45 a line 1. For occasion. The bridegroome, read occasion, the bridegroome, 68 a line 10.

Errata in the second part.

For vagam, read vagum, fol, 4 line 19. After baked a full point, ibid. line 26. read danger, fol, 4 b line 11. Read not meant of quantitie, ibid. line 23. Read *Rotma tuyto*, fol, 7 a line 15. For *quod audistis*, read *quæ audistis*, fol, 9 b line 26. Read *Idimpeioumenoi*, fol, 13. line 8. For expedition, read expetition, ibid. line 22. Read in respect of his Mother, fol, 23 b line 23. For parties, read parts, fol, 26 a line 25. For Andred, read Andreas, fol, 39 b line 5. Read in which respect it is called, fol, 41 a line 13. For small, read finall fol, 42, a line 16. For of the wil, GOD read of the wil of God) fol, 54 b line 20. For may be in some, read may be iudged in some, ibid, line 24. For perceiued, read perceiue, fol 56, a line 16. For may counted, read may be counted, fol, 57 b line 19, 20. For mutable, read imitable, fol, 61 a line 32. For exorcised, read exercised, fol. 62 b line 16. For or, read namely, fol, 66, a line 7. After same things: take out: ibid. b line 13. For priuate, read priuatiue, fol, 95 b line 31. Read in the same sence is it said, fol, 101 b line 7. For confirmed, read confirmed, fol, 103 line 9. For no, read not, fol, 105 a line 3. For conuesion, read conuersion, fol, 110 b line 1. For before. God, read before God, fol, 112 b line 2. For secure, read snare, 117 b line 4. For parenty, read parents. fol, 126, b line 8. For brought into, read brought in to, ibid. line 18. For apposed, read opposed, fol, 132 b line 2. For thought, read though, 140 a line 22. For saluation, read salutation, fol, 144 b line 14. For displease not God, read displease God, fol, 149 a line 18. For vncombering read vncouering, fol, 150 a line 8. For haue him selfe, read gaue himselfe. fol, 152. b line 2. For imped with fayth, read mixed with faith, ibid. line 13.

AN EXPOSITION vppon the 51. Pſalme.

(***)

THE booke of Pſalmes is moſt excellent aboue the waight in gold, worthy of all to be knowne and learned by hart. Wherein are written of Chriſt (in whom are all the treaſures of wiſedom & knowledge, Col. 2. 2.) Luke. 24. 44. as Peter to that end quoteth it. Acts. 1, 20, and alſo Paule, Act, 13, 33. The authoritie whereof euen Chriſt himſelfe vſeth. Luke, 20, 42.

Whereof what the godly learned of former times haue thought, it were too long to write, and may be offenſiue in regard of the exceſſiue commendations aboue the reſt. And euen of late, (that noble men may finde ſome worth heerein) the right illuſtrious and godly Father of *Iohn Caſimere*, Countie Palatine of Rhene, thought good to haue it tranſlated alone into the Dutch tongue, to carrie with him in his boſome, as a fitteſt companion, and to giue it to euerie of his ſeruaunts to reade, and learne therein.

Not onely ſo, but before him, *Coſmas* the religious Biſhop of Conſtantinople, ſeeing many thinges to diſpleaſe him, and that without hope of redreſſe, giuing ouer his rochet of his owne accord, departed the Cittie, and bad his ſeruant, to carie away nothing of all the great goods gotten in his ſea, ſaue the Pſalter of Dauid. Hee iudged no vianes for a Chriſtian pilgrim ſo ſufficient as this one booke, beeing, as indeede a wiſe and learned Father calleth it, the cõmon treaſure-houſe of all good inſtructions. *Baſil.*

So as whoſoeuer ſhall not highly make account hereof, diſpleaſeth God, and hurteth himſelfe.

Now though this booke be like a boxe of Pearles, wherin none can diſpleaſe: yet for ſome purpoſes, one may be fitter then other: exerciſes of conſcience in the caſe of turning firſt vnto God, or quickening and increaſing that, are ſpecially to be followed. Such is this Pſalme, hauing more varietie of neceſſarie matter then any ſo ſmal Scripture that I knowe, beeing as a man may tearme it, a conſcience or practicall Catechiſme, ſo ſuting theſe times, and eſpecially Gods children in them, as that I would wiſh them when they meane to ſtirre the wheeles of all good graces in them, to vſe this Pſalme, as *Gregorie Nazianzen* did the Lamentations, to make him mourne.

But it is beſt to heare the Pſalme ſpeake for it ſelfe, both in the inſcription and Treatiſe.

The inſcription is, *for* or *to the Maiſter of the Muſicke, a Pſalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bathſheba.*

And containeth in it fiue eſpeciall things; The partie to whom it was cōmitted; The kinde of Treatiſe; The Authour; The time; The occaſion.

The partie to whom it was committed, is in the Hebrew, *Lamnatſeah*, for the meaning whereof the learned doe not accord. Some expound it, him that excelleth or ouercommeth, to wit, in ſinging. Others, the Maiſter of the conſort quire or Muſicke, in ſuch a kind and courſe. What it is we may better vnderſtand by the 1, Chron, 15, 21. *Matthithia, Eliphelet*, and others, were ſet ouer the baſſe, & tenor, for that is the *Shemimth*, that is the eights or diapaſon, as the Muſitians call it. Where by the way we may perceiue, that the godly learned Interpreters at Geneua, miſtooke that *Lamnatſeah*, as it is in the Hebrew, and haue in theyr tranſlation made it a proper name.

Thus it was. The Muſicians by Dauid and Salomon afterward, were deuided, into companies and courſes, as may appeare, 1, Chron, 25, the cheefe of which companie vvas called as heere, hee that excelleth, that is, in that companie and kind of Muſicke, ſomwhat like the Chauntor or Maiſter

ſter of the children in Cathedrall Churches. Hence it commeth, that ſome pſalmes are to *Ieduthim*, to *Corah*, that is, committed to them.

Now they were committed to thē, to appoint the muſicke for the ſinging of them, a ſhadowe whereof is in the appointing of ſeruices in Cathedrall Churches. Looke 1. Chron, 16,7. So as that they were committed to them for others, euen as Chriſt ſendeth to the Angels, Apocal. 2,3. that is, the Paſtors, for the whole people and Church.

So doe the Prophets prophecie againſt ſome Kings, and yet for the people to.

All this was done as a part of the ſolemne worſhip of God, to continue.

Whereupon we may learne, that the booke of pſalmes is ſcripture inſpired by God, conteyning inſtruction for the people of God. This may further appeare, by the pſalme for the Sabbath, which is 92, by the 113, 114, 115, 116, 117, pſalmes, which the Iewes call their *Halelujah*, and vvere ſung at the Paſſeouer, and are that hymne or ſong which is mentioned in the Goſpell, and alſo by other moe. Inſomuch, that ſometime in the perſon of Dauid, Chriſt & the Church are to be conſidered of vs.

Further, ſuch pſalmes were committed to theſe Maſters of the Muſick, to require other to ſing them, and the Apoſtle, Col, 3, 16, requireth that wee ſhould ſpeake vnto our ſelues, that is, amongſt our ſelues, one to another, in pſalms and hymnes, ſo as that it may be a great ſhame to vs, if not ſtaying all ribaldrie ſongs and vaine ſonets, we procure not the pſalmes euen of others to be ſung. Dauid would not els ſo oft haue made it his exerciſe, and prouoked other thereto. And for the better directing our ſinging, we muſt doe it with vnderſtanding, Pſalme 47, 8, that is, firſt, that our ſelues may vnderſtand, otherwiſe, we were as good to ſol fa, or ſound as inſtruments doe.

Secondly, if wee be with companie, others muſt vnderſtand vs, 1. Cor, 14, 15: And ſo muſt they vnderſtand vs, as that our ſinging may be with grace, as Col, 3, 16, miniſtring

ſtring occaſiō of profitable matter & inſtruction in grace.

Thirdly, it muſt be done with the hart. Col, 3, 16, with feeling affections and cheerefulneſſe.

Fourthly, it muſt be to the Lord, that is, the hart lifted vp vnto God, and reſting in the ſound of Muſick, but hauing the minde ſet vpon the matter.

Hence followeth, that euen in ſinging, it beeing to be performed to God, it ſhould be with great reuerence.

But heere one may maruaile, that Dauid, ſuch a great man as he was, whoſe credite ought to be preſerued to him ſelfe, and his people, ſhould commit a pſalme to others to be ſung, wherein his owne faults ſhould be to all poſteritie proclaimed and blazoned. No doubt it is, firſt to teach vs, that euen the particuler examples of the Saints of GOD, haue vſe for common inſtruction, and now in this kind of Dauids fact, to learne ones owne infirmitie, howe diligent in ſearching ones owne ſelfe, howe ſeuere againſt himſelfe for faults, how deſirous to riſe after falls, euery one ſhould be.

Secondly, that in ſome caſes a man may be acknown of his perſonall faults to others, and openly.

1 According as he hath offended publiquely, as Dauid did, or priuately.

2 When we be acknowne of our owne ſinnes & Gods mercies, to comfort others, as Paule dooth of his perſecuting.

3 To witnes our ſound and thorough turning to God, while we are not loath to be acknowne of our faultes, in the face of the world.

Thus much of the partie to whom this treaſure vvas committed of truſt, nowe foloweth the kinde of the enditing, it is ſaide to be a *Pſalme*.

A *Pſalme* is, when there is Muſicke ſet to a dittie: a ſong is (many times) muſicke or notes without dittie.

Dauid was wont and others, to ſing to theyr Harpes or Lyraes, as we are wont to play two or three or foure parts, and ſing the fift, thus did the Lyricke Poets, *Pyndarus, Horatius*

ratius, make ditties for ſuch muſick.

But this is the difference, Dauids Muſicians had the gift of prophecying, as 1, Chro: 25, 1, 2, 3, that is, to open the Scriptures, and make godly ditties, for the vſe of the ſeruice of God, and did not onely make noyſes in the Temple or Tabernacle. 1, Chron, 25, 5.

The inſtruments and voyce were, when there had been before ſome ſermon of the prayſing of God, to ſtir vp the people thereunto. Looke pſalme 57, 8, 9.

Why then ſhould not wee by all the meanes that God affoordeth, ſtir vp our dull harts to praiſe him?

Or ſhall Dauid haue ſuch priuate exerciſes of religion, as that he can pen mournfull ditties or Elegies, and ſhal not we likewiſe exerciſe our ſelues vnto godlineſſe? ſomtimes ſearching out our ſinnes & bewayling them, gathering together the promiſes of God in Chriſt to beleeue in them, laboring to get particuler directions for euery of our practiſes, enrolling Godsfauours to vs, and returning prayſes for them.

The Authour or ſcribe was *Dauid*, a King and Prophet, bewayling his owne ſins, ſhewing vs: 1, That kings ſhould confeſſe theyr ſinnes, and ſet themſelues a part to take knowledge of them, and mourning ouer them.

2 That the breach of the worde of God, is a ſinne in kings, as well as any other, ſo that murther, adultery, though neuer ſo cloſe, ſwearing, breaking the Sabbaoth, pride, idleneſſe, &c, are ſinnes in them. What King either of Spaine or Fraunce, would haue doone as Dauid did? but yet ſo ought he.

3 And that if Dauid, who loued muſicke ſo well, did vſe it in ſuch an holy and profitable ſort, ought not wee to follow ſuch delights, as we may be the better for?

The time was, *when the Prophet Nathan had comne vnto him*, and not before. That is, that then hee penned this Pſalme, not that he did not before acknowledge & bewaile his ſin. For it is not likely, that a man as Dauid was, according to Gods owne hart, could continue ſo long (as ſome

thinke Dauid did) in his sinnes, without touch of heart. Looke 2, Sam: 11, 27.

Besides; Dauids heart smit him presently, in smaller matters, as for numbring of the people; wishing for water at the well of Bethlehem; cutting off the lap of Saules garment; & therfore it is most probable it did so in this thing.

Lastly, vnlesse Dauids hart had had some exercise before, it would hardly haue yeelded so presently to Nathans reprehension: it was otherwise with Saul toward Samuel, with Adam and Eue to God.

VVell then may some body say; if Dauid was touched in hart before, was it not sufficient?

Aunsw: No. God would haue the occasion of blasphemie giuen to the enemies by the death of Vriah, and the scandall to the people by the adultery of Bathsheba, taken away; and that Dauid should be a patterne of effectuall conuersion to all posterities.

Where marke, that when men openly and notoriously sin, God will haue it as openly acknowledged. Was not it thus in Manasses, Peter, Paule, and diuers others?

This time is set out by circumlocution, to wit, that it was after that, *Nathan came vnto him*, that is, some months after his fault with Bathsheba, and vpon Vriah. According as likewise it falleth out with the children of God, sundry times when they haue sinned. Many yeeres there were before Manasses was touched, & some months before Paule was cōuerted after his persecuting; the brethren of Ioseph long after theyr vnkindnesse to their brother, were grieued with themselues. So that a man may be some while before he repent, and lie in some sinne before he sufficiently turne vnto God, and be in some way of turning, and yet not fullie please God. Iehu did many good things, likewise the men that spied out the Land, saue Caleb and Ioshua, neither did all as they ought. Then hath a man true & full sorrow for his sin, when it is to conuersion, and increasing change. This the Apostle calleth *godly*, (other is *worldly*) sorrow, and alwayes hath with it great care, great Apologie,

2, Cor, 7, 9, 11.

gie, indignation, feare, desire, zeale, punishment, whereof we may speake more particularly afterward.

Nowe Nathan went to Dauid, as sent of God, 2, Sam, 12, 1, not of himselfe, nor sent for by Dauid, or set on by any Courtiers or aduersaries. Sometimes Kings could send for Prophets, Ichoshaphat for Michaiah, Ezechiah to Esaiah, and this our King and Prophet to Nathan: now Nathan is faine to come without sending for, & goe by Gods commaundement onely, so are all mens mindes readier to finde fauours and comforts, then be acknown and confesse their sinnes, not indifferently liking of the companie and ministerie of Prophets, but for their owne turnes and pleasings. 1, Reg. 22, 8. 2. Reg. 19. 2. 2, Sam, 7, 2,

Heere may we well thinke, howe Nathan might be discouraged, going to such a personage, in such a time, on such an arrand, as by and by we shall heare of: yet is he not, but goeth about Gods businesse, euen to the displeasing, as he might feare, of Kings and Princes. Why then should anie be so nice, to feare rebukes & taunts of meaner men, which draw no blood?

And seeing that Dauid had need to be put in mind, who can iudge any admonition sufficient for himselfe?

This comming of Nathan to Dauid, is to be considered of, by the intent and end to rebuke and conuince Dauid, as may appeare by Nathans whole course, and the successe thereof.

But marke, I beseech you, Nathans iudgement and behauiour, 2, Sam, 12, 2, darklie he goeth about the bush, intending to make Dauid confesse first in the generall, then to conuince him in the particuler, fearing that if hee had gone plainly to worke, the King would not haue heard all, but cut him off in the midst; or if hee first had opened the fault, & not conuinced the iudgement, it might haue cost him the setting on.

Can we but learne from hence, that indeede dangerous it is for outward estate, to aduertise Princes of their faults? and for all that, yet when God commaundeth, it must be

done.

done. Now God commaundeth all duties of ones place. Thus did Iohn Baptist, Elias, and others.

Neither this onely, but very hard wil it be, to bring great ones to see their faultes, Saule may teach vs this. These thinke not of sinnes, they thinke their places excuse them, and many such fig-leaues haue they.

Yet for all this, men must endeuour that such may know and amend their faults, who sin not alone, but by example infect others.

But some may say, Why was Nathan sent, rather then some other?

For his ministerie and place, for gifts, and fidelitie, as a knowne man meete to conuince the King.

Where then are these Eliasses, Iohns, Latimers, & such like?

Now marke the fruite, Dauid is rebuked and amendeth. So doth God blesse his owne ordinances, as to Saule, and Ahab, who somewhat yet by rebukes were restrained. Let none therefore make doubts in Gods businesses, but go about them, and leaue the successe to him who giueth it.

1 Dauid is rebuked & amendeth at a worde. Heere is a difference betweene the rebukings to the children of God, and men vneffectually called. Gods children are corrected and rebuked at and by the word: Gods workes are wont to worke more with worldlings.

2 But put case they hearing the word doe feare, as Herod and Felix, &c, after they forget: Gods children doe hide it vp, and make it of vse and to rebuke, long after that they once haue heard it.

3 Or graunt the worldlings doe thinke vppon it, they are not reformed: the godly are.

The occasion remaineth, which is both of Nathans message, and Dauids enditing this Psalme, to wit, *his going in to Bathsheba.* Where first mark the words, after the matter. The words are verie graue, honest, and seemely, giuing vs to take knowledge of that which is not so comly to be spoken of. This phrase is vsuall in the Scriptures, as *Knowing.*

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It is a grace of speech in seemely termes, to deliuer vnseemely things: so Iob, 1, 5, blessing is put for the contrarie, as 1, Kings, 21, 10. This is vsuall in the Scriptures, as likewise in other tongues, *Euphemia* in Greeke, a good name for a thing of worse worth: *Eumenides* for the Furies: the old Latines, for nothing, would say well; for no bodie, good successe, and so other Nations: the Tuscan Italians, call diseases which they most loath, with more fauourable names, as the Falling sickenesse, Gods disease, and such like. *Euphemismos.*

1 How ought men therefore abstaine from euil deedes, when the Spirit of GOD forbeareth euen the ordinary names of common sinnes?

2 Nay a shame shall it be for vs, not to leaue of all filthie speech, and not so much as to name with liking any sinne. Looke Exod: 23, 13, Hosea, 2, 17, Psalm, 16, 4.

3 So that if euen for termes a man should looke to himselfe, the like care is to be had of companie, recreations, attire, diet, and such things, wherein we may very soone offend.

The matter & meaning of the phrase is, that Dauid sinned in Bathsheba, and by occasion thereof vpon Vriah, giuing likewise cause to the enemies to blaspheme. 2. Sam, 12.

1 O then, into what fearefull sinnes may the children of GOD fall? To any saue that which is against the holy Ghost; so that all the care in the world is too litle, to watch ouer our selues with.

2 Againe see, how one sinne tolleth on another, Dauid little thought of murther at the first; but nowe to seeke a cloake for adulterie, he will commit that, yea not care for the glory of God in respect of his owne credit. Doubting in Eue bred disobedience, and the miserie of all mankind. Wherefore resist sinne in the beginning, it will too soone grow too strong, and draw a long taile after it.

3 Besides consider that Dauid had (no doubt) of his priuie Chamber, whom hee vsed verie secretly for Bathsheba, as he dealt with Ioab for Vriah by priuate Letters, neither durst those parties be acknowne. Court sinnes are manie

times couert and cunning, and yet for all this, we ſee they come and breake out. It is therefore follie, ſinning to think to lie hid. *Thou diddeſt it ſecretly* (ſaith Nathan to Dauid, from the Lorde) *but I will doe this* (that is, puniſh thee) *before all Iſraell, and this ſunne.*

2.Sam.12. 12.

Nay Kings themſelues cannot ſinne without marking by God, and in his time reuealing.

Now the partie with whom this ſinne was committed, is not to be neglected. Bathſheba, a woman not onely of good houſe and place, whom Dauid the King after married, but a deuout woman, obſeruing the religious ſeruices of God in her purification, verie wiſe and accompliſhed, as may appeare by the 31 of the Prouerbs, which ſeemeth to haue beene of her making, & yet ſhe is ouer-taken to folly.

2.Sam.11. 2.4.

1 Let good Ladies then take heede of daliance & courting. Sooner may they be ouercome then they thinke for: ſuch is the poyſon of euill companie and ſpeech, able to infect the chaſteſt in the world.

2 And if Dauid and Bathſheba commit follie, may we doubt but that there was a great deale more filthines then, in the Court? So it is, ſome one ſin appearing, may make vs iudge of many cloſe. Reade ouer the whole eight chapter of the prophecie of Ezechiell. Where then many ſinnes breake out, know that many more are committed; which ſhould make vs mourne at the filthineſſe of ſuch times.

Obiect. But one may ſay, I neuer committed adulterie; I neuer kept whore. &c.

Anſw. There is no Dauid for all that, that hath not his Bathſheba, no Bathſheba that hath not her Dauid; that is, none is there, but taketh delight in ſome ſin or other. Idolatrie is whoredome, ſo is couetouſnes. Iam, 4. 4.

Wherefore, let euerie one ſeeke to finde out the ſtrange fleſh his ſoule runneth after as his Bathſheba, which one may doe by applying the whole word of God to his whole ſelfe, conſtantly ſtudying and meditating thereupon, making more account of the witneſſe of our conſciences, then the iudgements of any other.

That

That shall we finde to be our Bathsheba or sweet sinne,

1 Which we will least be acknown of, as in Saule for the Amalekites, Herod for Herodias, and such like. So doe proude, couetous, & riotous persons, excuse, extenuate, or cloke their sinnes.

2 Which though we take great heede, we shall easily offend in, as that of the tongue, Psalm, 39, 23, Iam: 3, 8, So is it for anger in parties subiect thereto.

3 Which enemies waite to trap vs most in, and can vpbraide vs most with. They can sooner see it, then wee our selues. Nature in euery body sootheth it selfe, & none but thinketh himselfe faire, & his own breath sweet. But especially if those whom wee iudge aduersaries are godly and wise, as Elias to Ahab, & Michaiah, Iohn to Herod, there will be no error.

4 Besides, in griefes of conscience, that woundeth soarest, which is from the sweetest and most vsuall sin.

And after this once found out, let him be humbled to conuersion for it. Which neuer will be till acknowledging all sinne in generall, and misliking our owne known sinnes in speciall, wee forsake them all. Neither let vs thinke that any sinne is small, and may be made light of.

1 What can be little that offendeth the infinite God?

2 That deserueth euerlasting death?

3 And if one sinne of Adams, poisoned (as I may say) the whole world, shall we nourish any?

4 Indeed, if but all the world could discharge a man but from one sinne, it were somewhat.

5 Or that but one sin not remitted, did not damne: but it is [illegible] otherwise.

[illegible]fore be perswaded your sinnes are great, else will y[illegible] neuer sorrow for them, or seeke to be eased of them, and God then will not forgiue them.

Now followeth the Psalme it selfe, which all is a most excellent and necessarie prayer, continually to be vsed for the matter of it, of all and euery the children of God. Verse. 1.

Whereof there are two parts. The first the generall pro-

position or cheefe summe of the whole psalme. The second is a more particuler setting downe of thinges prayed for.

The generall proposition is, to finde fauour with God, and is in the first and second verse. And hath in it. 1. The thing prayed for. 2. The partie who is prayed vnto. 3. The measure of the thing prayed for.

The thing it selfe is set downe in diuers words: 1. *Hauing mercie.* 2. *Putting away iniquities?* 3. *Washing from iniquitie.* 4. *Clensing from sin.*

The first is *hauing mercie*, or shewing fauour, and is as much as let me haue thy countenance againe, and former liking. VVhich indeed, is at the first the roote of all good things vnto vs, which beeing renued, bringeth all good things a fresh with it.

1 Know then, that neuer you can haue comfort, but in the fauour of God.

2 And that all sinne deserueth the displeasure of God.

3 That nothing will pacifie a conscience wounded for sinne, but onely perswasion of the fauour of God. 1 God dooth not forget sinnes. 2 They will not vanish away of themselues. 3 Neither can any merits or meanes of anie creature, satisfie for the least.

So as that we had neede to make more of Gods fauour, then of all other things in the world.

4 And the first thing a sinner feeling his sinnes is to doe, not seeking by gaming, company, or any such meanes to put them of, but presently to flee to the fauour of God.

The second manner of speech (for I iudge it best to follow this order) is, *Put away mine iniquities*, vvherein is confession of fault, in the word, *iniquities*, and crauing of pardon, in desiring to haue them put away.

Iniquities, that is defection or rebellion properly, one of the most grieuous kinde of sinnes. Indeede euerie sinne in some sort is so, because we owe all allegeance vnto God, & in Baptisme haue all vowed it, and haue, as it were, doone homage, in yeelding obedience for a time, & haue so many

meanes

meanes against sin, as vnlesse we purposed to rebel against God, we could not commit it.

Neuertheless, when some grosse sinne vpon no great tentation is committed, it increaseth the fault, so was it in Dauid, who seeing, was snared and taken.

1 These sinnes for number and greatnes, are here set out, which before Nathans comming could not be so well perceiued. So that a mans owne iudgement at all times, is not the best, touching his owne estate.

2 By Dauids example we see, that a child of God beeing truely conuinced of sin, will neuer lessen it, but rather increase it in speech, and euen that sin which hee hath loued so well; so that little sinnes, if God see good, shal seem great. For when Gods iustice shall shine, and the deuil accuse, nothing can seeme small.

3 In touch for sinne, more are Gods children grieued for theyr faults, then for feare of punishment.

Now foloweth the craving of pardon, *Put away, or blot out*, which GOD is said to doe, Esay 43, 25, which Peter promiseth. Acts 3, 19, And the speech is borrowed, from the vse of things chalked or scoared vp, or written downe, which though they be once, & after put out, are as though they neuer had beene. Therefore prayeth Dauid, that his sinnes may be as if they neuer had beene, scattered as the mist.

1 This could not be but that the Prophet meant, that sinnes of themselues stand in a debt booke or inuentorie, till they be cancelled. For God taketh knowledge of them, our owne conscience cannot be ignorant; nay many times the deuill, and wicked men can detect vs for them.

2 No true conuert can abide the shape of his own sinns, but desireth to haue them defaced, so little will hee boast of them.

3 Yea, rather would he haue them put out of the sight of God, then of all other parties in the world.

The third speech followeth, *Wash mee from my sinnes*, which how necessarie it is, appeareth in that Ezechiell vp-

braideth his people with the want thereof. Ezech: 16,4,9, and Ieremie requireth it, Iere: 4,14 to be had. The speech likewise is borrowed from things soiled, which being washed recouer theyr beautie: so the conscience of man hauing pardon of sinnes, hath againe his former hue. Heere is mercie on Gods part, *washing fault*, on our part, *iniquities*.

Washing, to omit all bodily clensing, may for this place be vnderstood, either of the washing of sanctification, as is Esay, 1, 16, Prou, 30, 12, or of the washing of iustification and forgiuenesse of sinnes, as Christ speaketh, Iohn 13, 8, 10, which I take indeede to be the Prophets meaning, because that it is the first washing necessarie: & that the other is mentioned afterward. And heere by the way it will not be amisse to open Christes meaning in that place.

First therefore he sheweth, that this washing is meerelie necessary to saluation; when as the blood of Christ counted by God, and applied by the hand of faith, clenseth the conscience.

Secondly, Christ would haue Peter thus to be washed all ouer, head, hands & feete: and not onely him, but as him, so all and euery other.

Thirdly, that as in the bathes they scoured downe the filth from theyr bodies to the feete, and then washed also and clensed them, so wee had neede, that not onely grosse sinnes, but remnants thereof, should more and more be purged away.

So as that wee may learne from hence: 1 Not to thinke of our sinnes as small things, which the longer they cleaue vnto vs, we hauing meanes against them and yet doe not leaue them, will cost vs more adoe ere wee can fully shake them off. Which as all the people of this our Land, so we of these places hereabouts had neede thinke of.

2 That as in washing, much rubbing & wringing is requisite, so we must know, that before we can shake off the filth of sin, many rubbings & wringings by afflictions must passe ouer our heads, & that we should vse our afflictions

as ſope and lie, to ſcoure out the ſtaines of ſin thoroughly.

Beſides, in that the Prophet thus wiſheth to be waſhed: 1 He ſheweth that we are not ſlightly blemiſhed with ſin, but that we are quite ſtained, and as it were branded therewith. Looke Eſay 1, 18. Iere: 13, 2, 3.

2 And not onely ſo, but if hee might be thoroughly clenſed from ſinne, hee careth not what befell him, let him be rubbed, wringed, beaten, ſo ſinne may be driuen out, it is his deſire.

3 Withall he ſheweth, that he deſireth not only to haue ſin (as it were) ſhauen, but plucked vp by the rootes, and the ſpots taken away.

4 He feareth leaſt ſomewhat remaine vnforgiuen, and filth vnwaſhed out: heere is feare commendable. Philip: 2, 12.

5 And beeing once waſhed, will neuer foule himſelfe.

From my ſinnes. *Sinnes*, that is, iniquitie, any thing ſwaruing from the rule of the word of God.

So as that the godly: 1 Alwaies examine themſelues, and endeuour to fit themſelues to the word of God.

2 Finde many kind of faultes to accuſe themſelues of, as may heere appeare by the ſundry names of ſinnes, as alſo Pſalme 32, 1, 2, and the number vſed.

The fourth ſpeech followeth, *Cleanſe mee from my ſin*: in matter and meaning all one with the former. VVherein is likewiſe ſet downe the acknowledging of fault, & crauing of pardon.

Acknowledging of fault, as in the wordes *my ſinne*. The word in Hebrewe, is (*Kata*) which ſignifieth a miſſing of a marke one ſhoulde aime at. It is ſo properly vſed, Iudges the 20, 16. This marke is the word of God, Pſalm 119. 15. They that put it in meeter thought of this. Now as he that hitteth not the marke, though he come neuer ſo neere, faileth of his aime: ſo booteth it not to come neer, if we touch not the word of God.

Learne then: 1 That the worde of God, muſt alwaies be in our eye, well knowne and vnderſtood.

2 That

2 That all our deuises, delights, speeches, and practises, must be directed heereto.

3 And that the least swaruing from thence, much more wandring, rouing, is a sin. So as that none can be too precise.

Crauing pardon followeth, which hath in it, first a close confession of a more particuler fault, namely, vncleanenesse: for in that the Prophet desireth to be clensed, he acknowledgeth specially that hee is vncleane: then a crauing of cleanenesse.

He seemeth in this manner of speech to haue respect to the ceremonies of the Law, where sundrie creatures liuing and without life, were counted vncleane, not so much in themselues, as in regard of vse to others.

A sinner then is vncleane, that is, such as cannot well be vsed to any good seruice, while he continueth so.

First in regard that he displeaseth God, whose commandement he hath broken.

Secondly, euen by the witnesse of his owne conscience, as the Lepers, Leuit: 13, 45, so as that himselfe can do nothing with quiet conscience. For as the Lepers, and other vncleane persons, were not to meddle with any thing, except they would pollute and defile it: so is it with sinners.

Thirdly, by occasion of scandall giuen, and so likewise making of others vncleane.

As likewise fourthly all the godly, and some wicked can iudge.

Note then that euery sinner, that is, whosoeuer willingly resteth in sin, is vncleane, euen his very conscience, as Tit: 1, 15, so as that likewise all things to them becom vncleane: neyther can they goe about any thing with good conscience, while they abide in their sinnes.

1 Shall not we then contemne vile persons, Psalm, 15, 4, fearing to be sowred by their leauen? or shall wee haue fellowship with the vnfruitfull workers of darknesse?

2 Or not our selues forbeare all sinne? Seeing euery one dooth make vncleane, and anger defileth our seruice to

God.

God. Math. 5, 24.

3 Let not any ſinner looke to the ſhewe hee hath in the world, but to his cleaneneſſe before God, euen for his ſcandals toward men.

Thus much of the confeſſion of vncleaneneſſe, nowe followeth the deſire to be clenſed, which God commaundeth as neceſſarie. Eſay, 52, 11, and Iere: 13, 27, is likewiſe promiſed in Ezechiel, 36, 21, hoped for by the Prophet. Pſalme 19, 13. So as that we ſhould not beare euen the leaſt ſpotte, no not in others, Iude 23, much more not in our ſelues, beeing all to be preſented without ſpot, and in the white ſhining robes of Chriſt.

Now then, who ſeeth not himſelfe, to haue as much need as Dauid, or any? Wee euery of vs drinking in ſinne, &c. vvherefore we ought as earneſtly to deſire it, as euer he did. But firſt we muſt know what it is, namely, the purging of ones conſcience from dead works, to ſerue the liuing God. Hebr. 9, 14.

In which purging of conſcience, is witneſſe of the pardon of fault and counting righteous, with abilitie & cheerfulneſſe in all things to ſerue GOD: without both vvhich the conſcience is vncleane.

Secondly, the ſprinkling of Chriſtes blood, Hebr, 9, 14, that is, the imputations on Gods part of Chriſtes ſufferings, and on our parts, the applying of them ſpecially vnto vs, as Ephe: 5, 25, 26. worketh this.

Thirdly, one is ſaid to be cleane: 1 For the word, Iohn 15, 3. 2 By faith. Acts 15, 9. 3 By the Spirit renewing. 1, Cor: 6, 11. So as that if wee want any, wee vvant our cleaneneſſe.

Thus much of the thing generally praied for, nowe followeth the partie to be conſidered, who is praied vnto, and that is, *GOD*.

O God, that is, Father, Sonne, and holy Ghoſt. Father, from whom; Sonne, for whom; holy Ghoſt, by whom all good things doe come. Who onely can and will ſhew fauour, & forgiue ſinnes; otherwiſe then the Papiſts teach

that sacraments, masses, priests, Saints can doe.

Now then a sinner seeking to GOD, looketh for, in him { Power. / Will.

Power, is abilitie in GOD, whereby hee can performe, whatsoeuer his children should seeke vnto him for. Hee is almightie, all sufficient, nothing is hard vnto him.

VVill, is his liking & readinesse to performe their good desires. And that is onely for Christes sake, so as that no Christ, no fauour.

Now this Will:

1 Is shewen, 1 When he commaundeth to pray for anie thing. 2 When he promiseth to giue. 3 When hee giueth indeede.

The Scripture sheweth thee, of these peticions euerie where.

2 Is confirmed to thee, 1 By the Spirit working fayth in thy hart. 2 Stirring thee vp to seeke. 3 Making thee continue in the vse of meanes.

Marke then, 1 That in prayer wee direct our desires to the whole Trinitie, yet for order, most vsually to the Father, otherwise then the Papists charge vs, to refuse to pray to Christ, and the holy Ghost. Dooth not Steuen pray likewise to Christ?

2 And that Dauid prayeth not vnto creatures, who neither know, nor can releeue our wants.

3 That praying to God, we must doe it from the hart, which God searcheth into, and must haue the holie Ghost & mediation of the Sonne; and that none can hinder vs frō the benefit of prayer, beeing to God, who is euery vvhere, that we must doe it with great reuerence and holinesse.

Quest. Is it sufficient onely to pray to God?

Aun. No: but we must therewith vse all meanes which we shall knowe to be appointed of God, to bring to passe the things we pray for.

Thus much of the partie to whom the prayer is made, now followeth the measure in which the thing is desired,

which

which likewise is set out, as the thing prayed for, in foure branches.

The first is in *haue mercie*, or *be fauourable*. Which cannot but as God is great, but be great.

The word signifieth of meere fauour to proceede with him.

Nowe fauour, 1 Respecteth no desert of the partie: 2 Preuenteth: 3 Is sildome wearie. This is in God.

Thus would the Prophet be heard: 1 Not to bee examined rigorously, for then he could looke for nothing.

2 Not to be put of alwaies. 3 Or that God should euer be wearie.

The same minde is in euerie one, who prayeth aright.

For if wee should narowly be sifted, deferred, or afterward cast off, how should we doe?

This is the first.

The second is, *according to thy louing kindnes*.

Louing kindnes, in Hebrew *Kesed*, is a naturall inclination or readinesse to loue and fauour. This is in God.

Whereby he is not onely alwaies, 1 Readie to his.

2 But verie sweet.

3 And also sure. Into whom it is naturally engraffed to be thus kinde. Who seeth not then, that when one is thoroughly touched with feeling of sin, but that:

1 In no case can he beare to be put off, and not find cõfort present, so grieuous is the touch for sin.

And yet God will haue them often waite:

1 To shew them that the things they pray for, come of fauour.

2 To make them earnestly to aske and greatly, great things.

3 To exercise their faith, hope, and practise of prayer.

4 To make them the more thankfull to God.

5 And more to beware euer after of sin.

2 Feeling the bitternesse of sinne, they desire all sweete things to season their consciences.

Indeed it is a good thing truly and rightly thus to desire,

and yet notwithstanding for the present, God euerie time granteth it not. They must tast of gall and wormewood.

This is hard, but necessarie and profitable.

3 They feeling the sweetnesse of fauour, desire it may be (as it is indeede) certaine. Fearing least againe they should leese it, which in no case they shall, 1 If they cleaue to God, as hee requireth in his word: 2 If euer they had fauour: 3 And desire continually to keepe it.

Thus much of the second, the third is, *According to the multitude of thy compassions.*

Wherein is the { Thing. / Quantitie.

The thing is *compassions*, motherly pittifulnesses, for the word is taken from Mothers or dams toward their young ones, which can hardly be told, but by mothers thēselues.

Now these are sundrie and verie sweet.

It is verie hard to reckon vp the diuers kindnesses of mothers to wayward children, but much more of GOD toward sinners.

1 One is that some time or other, he will make them see and feele their sinne and miserie.

2 When they be throughly humbled, hee will not fullie nor finally forsake them.

3 He will watch ouer thē so, as then, ere euer they think of it, he will draw them to conuersion: as in Paule, Augustine, Luther. So as that euen their sinnes shal turne to their good.

4 He neuer casteth them away for their sundry slips, and receiueth them whensoeuer they returne.

Now these are very, 1 Tender, euen as of a mother.

2 They are seasonable.

3 Not alwaies to the will, but to the profit and good of the partie.

The quantitie followeth, the word vsed is *Rab*, & signifieth { Great: / Much:

These mercies are great. 1 Because they are frō a great God.

God, to ſuch as we are, deſeruing the contrarie.

2 They laſt for euer. 3 They are in matters of verie great worth: to wit, ſaluation, as knowledge, faith, iuſtification, peace, ioy, patience, worth all the world. 4 They are to take away ſin, which is great.

Beſides, they are manie: firſt for number as before. Secondly, For that they are renued.

1 See then, how hainous ſome one ſin or other is, that to the pardon thereof, wee haue neede of great and much mercie.

2 That hauing taſted the mercies of GOD, they who feele them, are neuer ſatisfied with them.

3 And that whoſoeuer once craueth mercie, muſt alwaies ſeeke to haue it renued as his ſinnes renue, or els it is not ſufficient.

The fourth and laſt is *much*. *Waſh me much*. So as that a man of himſelfe, though he take Snow-water, and much Nitre, ſhall not of himſelfe be cleane. Chriſt therefore is like a purging fire, and like Fullers ſope, Mala. 3, 2. & Peter would haue his head & hands, beſide his feete, waſhed. Ioh. 13, 9. Whereof before, in the word *waſh*.

Hetherto hath beene the cheefe ſumme of the vvhole Pſalme.

Now followeth the more ſpeciall ſetting down of things neceſſarie, either for the Prophet himſelfe, and thoſe from the beginning of the 3. verſe, to the end of the 19, or for the Church in generall, in the two laſt.

For the Prophet himſelfe in particuler, and thoſe three. 1 Confeſſion of ſins. 2 Deſires or requeſts. 3 Thankſgiuing.

Confeſſion of ſinnes, from the beginning of the 3 verſe to the end of the 6.

This confeſſion of ſin is of { Actuall, in the part of the 3. and 4 verſes. / Originall, in the 5 & 6.

In the confeſſion, or acknowledging, there is, Firſt the act of confeſſion.

Secondly, the parties. 1 Confessing. 2 To whom the confession is made.

The act setteth downe the thing done, namelie, confession, the manner and the helping cause, to wit, *the beeing of his sinne before him.*

Now this act or practise is brought in as a reason, to encourage the Prophet to perswade himselfe, that this his prayer is heard, because he doth not hide but acknowledge his faults, according to that, 1, Iohn, 1, 9.

And is brought in, as though the Prophet desired to preuent a doubt, which thus might be made.

Quest. Why doe you so earnestly pray for fauour and forgiuenesse?

Aun. I knowe my sinnes better then any other dooth, how many and grieuous they are, I confesse them, this maketh me so earnest.

Teaching vs heereby, 1 The griefe and trouble of a broken spirit, Prou: 18, 14.

2 And that the greater the feeling of sinne is, the more earnest will the desire of mercie be.

But marke that the Prophet confesseth, and that first, before he make any speciall sute.

Confession of sinne is alwaies necessarie, by Gods commaundement, it declareth that the partie is truly touched, as where there is smothering, one may doubt of feeling of sin. It laieth open the sore, that the plaister may be applied. The wicked alwaies conceale their faultes: the godlie are accusers of themselues, neither can they finde peace without it.

The manner of this confession followeth, set downe in the English word *Know*: not fully, for the most wicked & vnrepentant knowe their sinnes, and are neuer the better. Better were it therfore translated, I make known to others, or acknowledge my sinnes. VVell doe the Grammarians note, that in the Hebrew tongue, verbes of sence (as *knowing* is) doe signifie action also. Psalme, 1. *God knoweth the way of the righteous*, that is, approueth, or sheweth that hee knoweth.

knoweth. So Luke 13, 25. *I knowe you not*, that is, I acknowledge not you, and so is it heere: I acknowledge. &c.

Now this indeed is the property of the children of God, to make knowne their sinnes, Dan: 9, Paule, Manasses, &c.

In this acknowledging there is:

1 Knowledge, 1 That is, perceiuing by the worde of God, that the thing founde fault with is a sin, all doe not presently yeelde heereto, as Saule. 2 That this sinne doth deserue euerlasting damnation.

2 Application of the knowledge of the grieuousnesse of sinnes to our owne selues, wherein especially consisteth acknowledging. This is harder then the former. Better may one in generall know sin, then that himselfe in particuler hath committed it, and yet this is necessarie. For this end are priuate messages to Dauid, Ahab, Herod, &c.

Nowe this application, or acknowledging, must haue sundrie properties.

1 It must proceede from the hatred of sin. Take heede of confessing sinnes in iesting or boasting: it is as in a vomit casting out things enemies to the stomacke.

2 With faith in the promises of mercie in Christ, otherwise despaire will assault.

3 From a setled iudgement, no light opinion, that our selues are sinners.

4 According to the thinges wee are rebuked of by the Worde, as it was with Dauid toward Nathan, not taking exception against his charge.

5 Franke, not by compulsion, but of our owne accord.

6 Without excuse, or lessening our fault, nay rather with exaggerating.

7 VVithout delay, presently.

8 VVithout opinion of desert for acknowledging sake. Thus much of the manner: nowe followeth the helping cause, which is the beeing of his sin euer before him; this made him the rather to confesse, because his sinne was alwaies before the eyes of his minde & conscience, neyther could he find ease, till by confession he had set them aside.

Of this cause we may see, the { Kinde. / Propertie. } of it { Being before, or in his eyes. / Euer. }

Sin is before one, 1 When one who hath sinned, calleth his owne sinne to minde, and of purpose searcheth his hart to that end, to humble himselfe. 2 When the conscience keepeth record against a mans will, and so checketh him. 3 VVhen God in mercie (the partie not thinking of it) vseth some meanes, as Nathan to Dauid, Elias to Ahab, to make them for euer after to thinke therof. All which I take it are meant heere.

This *euer*, is with limitation from the committing of sin, and taking true knowledge thereof in his owne hart, by meanes sent of God.

So as that no maruaile, if sometimes Gods children haue not their sinnes in their eyes. They must pray to haue their eyes opened.

Let vs besides consider, 1 Howe necessarie this mercie of God is, to pricke our harts to true conuersion, else shall wee not see our sinnes.

2 The force of sinne once knowne, it will neuer leaue checking the conscience, till it be throughly taken away.

3 And that if we will be like the children of God, vvee must often call our sinnes to minde, and exercise our selues thereabout, not seeke to forget them, or driue them out of our mind.

Hetherto is the manner, the persons follow, first confessing, I Dauid, a King, who had done this matter secretlie that few knew of it, whom no mans lawe could make mee to doe as I doe, and might seeme to shame my selfe in that I doe, I, for all that, doe confesse my sinnes.

It is cleere then, 1 That Kings, and the greatest in the world, ought to confesse their sins. 2 Though they might without being detected conceale it. 3 And that the quiet of their conscience, should more be regarded, then all their honour and reputation, especially in comparison with the

glorie

glorie of GOD.

The second, to whom confession is made, & that verse 4. Now this person is God, not a Priest, to whom though, in some cases we may confesse:

1 If we haue scandalized or wronged him.

2 If we endeuour to cõfort him, by reckning our faults, and Gods mercies.

3 Or if we desire comfort from him.

4 Or desire him to pray for vs.

Not, 1 vvith conceit, that hee hath power to forgiue our sinnes.

2 Or with iudging that we ought to be acknown of euerie particuler.

3 Neither with opinion that heereby wee deserue anie thing.

4 Or are willing to haue penance enioyed to make satisfaction.

To God confession is to be made, 1 For the cõmaundement sake, 2 Because all sinnes are most against him, 3 He taketh knowledge of all sinnes, 4 Hee is able to forgiue them, 5 He promiseth so to doe. 6 And he hath so done to Dauid. 2, Sam, 12, 13, and others.

The partie is God, who is set out heere, partly by { Repetition. Singularitie,

Repetition in these words, *Against thee, thee onely*, which manner of speech bewrayeth an earnest affection of the hart, as not beeing able to containe it selfe, great indignation against himselfe, so as that he seeth hee hath broken the Law of God, procured his displeasure, and yet perswasion of fauour, otherwise he durst not thus be acknowne.

So as that all confession should be earnest, and in faith, besides the properties we had before.

The singularitie of this partie followeth, in that it is said, *Against thee, thee onely*, which all doe not expounde alike. Some *against thee*, who onely knowest what I haue done.

2 vvho onely canst punish Kings. But rather I thinke, *against thee*, whom it more troubleth mee that I haue offended, then any thing besides, so as that in comparison of the griefe I cõceiue for displeasing of thee, I iudge this the only thing: not but that Dauid did sin against Bathsheba, Vriah, himselfe, the people of god, but his cõscience was more troubled for sinning against God, then for all besides.

VVe must not therefore in any case thinke, that sinnes against men are none, or not to be confessed, or those which are against men, are not against God: 1 But onely that the offending of God in any thing, most woundeth the conscience.

2 And that as Dauid setteth out his sin in the grieuousnesse of it, so should we in that it is against God.

Now no doubt, Dauid thought his sin the greater, 1 In that it was against God, who had beene so kind vnto him, so as that he might be ashamed to be so vndutifull.

2 In that he had made such good proceedings in godlinesse, it could not but cut him, that now he should take so foule a foile.

3 In that being King, his example would be very scandalous to others.

4 In that he had so many helps to haue auoyded this sin, hauing choice of vvines.

5 In hauing tried sundry meanes to daube vp his conscience, nothing would pacifie it.

6 Because the tentation seemeth not to haue been fierce, but once, and not so strongly as many are.

Thus in the like case are we to doe.

Now followeth the sinne confessed, which is first actuall, wherein is the acknowledging himselfe worthy of any punishment.

The fault is repeated, and is in two manners of speeches, 1 *Sinning.* 2 *Dooing euill in Gods eyes.* Whereof the latter expoundeth the former.

All this that the Prophet confesseth, is by occasion of one sin, indeed hauing a taile of some more: vvhat would

he haue done, if he had beene a common sinner?

Marke then that one, and the selfe same sinne, may often well be confessed, as Dan: 9. And psalme, 25, 7, Dauid calleth to minde the sinnes of his youth.

The occasion heereof is this, 1 Because Gods children haue a wondrous desire after saluation and forgiuenesse, and can neuer content themselues with seeking therfore.

2 Mans hart is vnsearchable, and can neuer thoroughlie be sounded.

3 Faith is weake. 4 Repentance vnperfect. 5 The deuill alwaies discouraging.

So as that whosoeuer will practise true confession, must often be acknowledging and paring away the same sinnes.

What sinning is may appeare before, so as heere we may spare to speake.

The second manner of speech followeth to set out the fault, *dooing euill in thine eyes.* Which fully setteth out the nature of sin, and is the dooing of euill in the eyes of God.

Heereof are two parts. { Matter. / Forme. } of sinne.

Matter is, *dooing of euill.*

Euill is two folde, of { Punishment. / Fault. Vnderstood heer, to wit, *Anomie.* }

And is well termed *euill*, 1 Because it displeaseth GOD. 2 Hurteth the reasonable creature that delighteth in it. 3 And indeede infecteth the whole world.

Nowe this euill heere, to make it more notorious, is set out with the article, noting the particuler sinne, and the grieuousnesse of it. Ierem: 24, 3. Let neuer therefore any thinke or speake of sin, but with detestation and mislike.

Dooing, is any motion with consent, as to thinke, to will, to delight. And is so vsed to teach, 1 The hainousnes of sinne, that consented to, thoughts are faults: 2 And that

sinne is verie headlong, suddenly frō thoughts it wil come to outward act: 3 That none, but should withstand euen inward corruptions, Atheisme, prophaneneſſe, vnbeleefe, hypocriſie, &c.

Now followeth the forme, *In thine eyes, O God.* God properly hath no eyes, but parts of the body are sayd in the scripture to be in God, for their workes sake. As becauſe the eye is an inſtrument of knowledge, therefore it is put for knowledge: ſo as that the Prophets meaning is, that God iudgeth this to be ſinne in whoſe eyes it is: God iudgeth that to be ſin, which is againſt his will written and reuealed.

1 Learne then, that all men ſin God looking on. Sin is in his eyes. 1 So as that all ſinners, ought to be afraid, when they ſinne. 2 The godly ought to be verie warie. 3 And to knowe, that as ſinnes committed, are in his eyes, ſo are good deedes, that the conſcience of his knowledge, ought to ſupport men in their good dealing, againſt all hard cenſures of the world.

2 And that God is verie long ſuffering, who ſeeing ſo manie ſinnes, for all that ſpareth them.

3 And that Dauid cōſidering this, had wonderful griefe, which we well may examine, by 2, Cor: 7, 11, & forward. Where are ſundrie workes of this godly griefe ſet downe. The firſt whereof is care, that is, mature and conuenient diligence, to correct his fault, and to take away the ſcandall, to the which is thwart and contrarie, when a man not well vnderſtanding his ſinne, can confeſſe, but deferreth to redreſſe it.

The ſecond, the Interpreters call clearing, in the originall it is a ſpeech of defence for a mans ſelfe, whereby one may be iuſtly excuſed. Now this is when a man confeſſeth his fault, craueth forgiueneſſe, applieth Chriſtes merits, taketh heede of the like ſin euer after: otherwiſe then when in worldly matters, men denie or leſſen their ſinnes.

The third is indignation, to wit, a practiſe of holie anger againſt our ſelues, wherby we often blame our ſelues, miſ-

like,

like, euen hate our selues, and iudge our selues worthie of any punishment: heereuppon, all that we doe, displeaseth our selues.

The fourth is feare, which is a stirring of the conscience, wherby we forecast all worst things vnto our selues, doubting least God should not giue vs repentance and forgiuenesse, and thinking that mens, and Gods anger, might breake out vpon vs.

The fift is great desire, that is, a longing to satisfie Paul and all other, who might any way take knowledge of their sin, with desire to be restored to their fauours and likings.

The sixt is zeale, a most earnest affection of the soule, which cannot be kept in, but breaketh thorough all, and will bewray it selfe.

The last is reuenge, a voluntarie practise of all duties to keepe the bodie vnder, and preuent all like occasions for afterward.

Thus much of repeating his fault, nowe followeth his iudging of himselfe, worthy of any punishment: and that is, by reckoning vp, wherein God might correct him by word or deede. For word, *That thou mightest be iustified in thy sayings.* For deede, *and pure when thou iudgest.* That is, though thou speake neuer so sharply, or deale neuer so seuerely, yet all is iust; eyther in rebuking me by Nathan, or taking away the child by death, or whatsoeuer els.

But the words and phrase must be opened first.

This small worde (*that*) is sometimes for end or intent, sometimes for consequent and euent, as in this place. For Dauid did not sin to that intent, that hee might make God to be or to appeare iust: but when hee had sinned, then whatsoeuer hee should doe or say to Dauid, were iust and deserued.

But heere is a doubt. One would thinke that Paul in the 3 to the Romans and the fourth verse, doth otherwise read and apply this place, then seemeth to haue beene Dauids meaning. Looke the place.

Aun. Indeede he alledgeth the place according to the

translation of the Seauentie-two Interpreters, which then was most commonly vsed in the Church; which though it had some differing sound in words from the Hebrew, yet the sence not much varying, he thought good to vse.

But for the application of it, Paule seemeth to me to doe that which our Sauiour Christ in a like case doth, Math, 4, 10. where our Sauiour seemeth to insert the worde (*onely*) according to the intent of GOD, though it be not in the Hebrew, so that which the Prophet Dauid speaketh of God for his owne person, Paule maketh a generall, that so it is in all parties, that God will be iustified, and ouercome. &c.

Others interprete it otherwise, as though the Prophet should vnderstand this word I confesse, and then should follow, *that thou maiest be iustified*, that I must needes acknowledge *thou art iust, &c.*

But I take it that the Prophet hath regard to the second of Sam: 12 chap: 11, 12, 13, 14, 15, &c. where God hauing threatened and taken away the child, yet Dauid for all this confesseth God to be iust, &c.

Well then, in that Dauid thinketh thus of himselfe, no doubt but he acknowledgeth, he ought to be patient whatsoeuer should fall vpon him, so must euery child of God doe.

But returne wee backe to consider of Dauids casting downe himselfe, and submitting to the iustice of God, in words, and in deedes.

That thou mightest be iustified when thou speakest: but first open the words.

Iustified, (not to reckon vp the sundry meanings of it in diuers places of Scripture) dooth heere signifie, that thou oughtest to be counted & iudged righteous, speaking not falsely, neuer too sharply or hardly.

When thou speakest, or, in thy speech, declaring no limitation of time and place, whensoeuer thou speakest, that is, at all times.

Speech heere (I take) is put for fault-finding, or reproo-

uing,

uing, as by Nathan. The meaning is, whatsoeuer thy words are, yet notwithstanding, euen by and in them, thou shalt be found and iudged iust.

It may appeare thē by this, 1 That as Dauid was sharplie rebuked from God by Nathan, so sondry times are other the children of God, as Peter by Paule, &c, and this must they looke for, if not personally by worde, yet in the open ministerie, or in their priuate consciences. So are the Pharises called Vipers, the Galathians fopliſh, &c.

2 Dauid would shew, that his judgement did differ from the multitude, who thinke that God is sometime too sharp, for indeede so doe they, as Caine, and Iob in his impatiencie. Take heede then, while we fret and charge God fooliſhlie in our hart, we be not of the humour of the world.

3 In that, that Dauid speaketh this by occasion of Nathan, he sheweth, that Ministers speeches and rebukes, taken out of Gods word, are from God himselfe.

And therefore should be, 1 Patiently heard. 2 Taken to hart. 3 Made vse of for life.

4 That whatsoeuer the world or our flesh would moue vs vnto, alwayes should wee acknowledge God to be iust and vpright.

Now foloweth Dauids submitting to the iuſtice of Gods deedes, *and pure when thou iudgest.*

As if he should say, whatsoeuer thou shouldest doe vnto me, yet must I acknowledge thee iust, and vpright, much more in that thou wilt not let the adulterous birth to liue. For God being infinite, might inflict infinite punishment, but beeing good and iust, can doe nothing but that which is most good and excellent.

All that Dauid saith, is in this speech, *When thou iudgest thou art pure.*

Wherein are 2. things ascribed to God, { *Iudgement.* / *Pureneſſe.*

Iudgement is taken two wayes, 1 Properly, for giuing sentence in a thing, as Luke 19. 22.

2 Not

2 Not properly. And then the part for the whole is put for gouerning, and ruling the world. So Christ saith, Iohn 5, 22, *The Father iudgeth no man, but hath committed all iudgement to the Sonne.* That is, gouerneth not the world, or ordereth the world without the Sonne, but by and with him. So is it Psalme 98, 9, and oftentimes els where in the Scripture.

Que. How is it said heere that God iudgeth, and Christ denieth that the Father iudgeth?

Aunſ. Dauid speaketh of God essentially, Christ speaketh of the Father personally, so as there is no odds. For the whole Trinitie iudgeth.

And that God doth iudge the world, it is cleere, Gen, 18 25, Psalm, 98, 9, and euen in particuler matters, as sparrowes and Haires, much more in mens crosses: so as that it shall be needlesse further to shew it.

Know then, 1 That nothing commeth by chaunce.

2 That all things howsoeuer they seeme to vs, of GOD are most wisely done. Though I take it, that iudging here is yet somewhat more particularly taken for correcting, as 1, Cor: 11, 29, that which is translated *damnation*, indeede is *iudgement*, that is, correction, so Pet: 1, 4, 17, *iudgement must begin*, that is, *correction, at the house of God.*

So as that whatsoeuer meanes are vsed, 1 Knowe that God ordereth crosses. Thus thought Ioseph, Iob, Dauid.

2 And that thereupon we ought alwaies to be patient. *I held my peace because thou diddest it. I will beare the wrath of the Lord, because I haue sinned against him.* Yea, though it were to euerlasting damnation.

3 Insomuch that whatsoeuer meanes, yet GOD is to be sought to for ease and fauour.

This *iudgement* is heere, with limitation of time, *vntill.* Whereby is declared vnto vs, 1 That GOD doth not alwaies punish. Whereby he sheweth his long suffering, & our weakenesse: for if he should, we were neuer able to abide it.

2 That in the breathing time betweene crosses, wee

should

ſhould labour for ſpirituall wiſedome, ſtrength, faith, patience, againſt the next affliction.

Thus much of the *iudgement*, nowe followeth the *pureneſſe*.

Pure, it is a borrowed kinde of ſpeech, from thinges not mixed, but ſheere, and like themſelues, not as troubled mirie water, or foming ſea, but as wine without water, ſiluer without droſſe.

The meaning is, without any mixture of wrong dooing, or vnrighteouſneſſe, alwaies keeping one tenor of vpright dealing, accepting no perſon. &c.

Who dareth doubt that God is thus? When hee forbiddeth impuritie to his creatures, whoſe inheritance with him is vndefiled, who cannot be ſeene but by a pure hart.

1 VVell then, take heede of charging GOD with iniuſtice, euen in the matter of reprobation, much more in thine owne croſſes.

2 And endeuour to be pure and vpright, like thy heauenly Father.

Thus much of Dauids iudging himſelfe worthy of puniſhment, now follow the ſinnes which he doth confeſſe: and firſt actuall, in the 4 verſe: next, originall, in the 5, & 6, verſes.

Touching this, the Prophet firſt ſetteth it downe, then hee layeth it open. Hee ſetteth it downe in two manners of ſpeech; Firſt, *I was borne in iniquitie*: the ſeconde, *and in ſinne hath my Mother conceiued mee*: both which are ſet out with the word, *behold*.

But firſt let vs endeuour to vnderſtand the words, ſo ſhall we better know the ſence.

The word which is read, *borne*, dooth properly ſignifie the time and griefe about the deliuerie, and being brought in bed. So as that Dauids meaning is, as ſoone as he approched to the light, the darkneſſe of ſinne ouer-ſpred him.

Iniquitie, dooth heere ſignifie in the full and largeſt meaning of it, to wit, guiltineſſe, that is, faultineſſe, and deſeruing puniſhment, & withall, pronenes & corruption to ſin.

Sin is tranſgreſſion of the Law, and the ſame with iniquitie. The other word *conceiued*, properly cheriſhed, or heat or warmed me: that is, in the wombe from the conception and after, that is, as ſoone as euer the matter whereof I was made, was in the wombe, warme and encloſed, ſo ſoone, & euen then, began I to be tainted.

Not that bed companie betweene his Father and Mother, and bed beneuolence (as ſome fondly haue thought) was ſin: but that euen from thence hee was infected. For the cleaneſt hand that is, ſowing pure wheate, can not cauſe, but when it ſpringeth it will haue ſtraw, chaffe, &c.

Whereupon by the way, it may ſeeme that ſin is drawne, as well from the mother as the Father, which the Papiſts ſeeme to denie. And whereas in the 5 to the Romans, it is aſcribed to man, there I thinke the woman is to bee included.

For the word, *behold*, which is ſo vſuall in the ſcriptures, I take it not as many learned doe, to note a wonder whereſoeuer it is ſet, but according to the plaineneſſe of the ſtile of the ſcripture, to ſet out a thing commonly knowne, or that which may be, or ſhould be knowne. Gene: 22, 7. (*Hinnem*) *ecce me.* Almoſt 600 times in the ſcriptures, as Luke 7, 37, Iam: 3, 3, 4, and ſo often elſe where in the ſame ſence, as alſo here, beeing in ſuch a thing, as no ſeruaunt of God ſhould or can be ignorant of.

The words thus opened, let vs come to the meaning of them altogether. The chiefe drift and intent, is to ſet out Dauids firſt ſin, which is heere noted to be, the *iniquitie wherein he was borne*, and the *ſin wherein his Mother conceiued him.* Which two manners of ſpeech, ſhew one and the ſelfe ſame thing. Which in another ſound of words is called by the Diuines about Saint Auguſtines time, *Originall ſinne.* Which howſoeuer Dauid ſaith is in himſelfe, is not onely true in him, but in all mankind, Chriſt onely excepted, as ſhortly we may perceiue.

We may haue in this verſe a full ſetting out vnto vs what it is. For when Dauid ſaith, *me*, he meaneth his whole perſon,

ſon, ſoule and bodie: and when he mentioneth *iniquitie* & *ſinne*, he meaneth fault, deſeruing of puniſhment, inclining to all corruption: and naming his *Mother* and *conception*, hee ſheweth that it came from the firſt Mother to all following children.

But firſt of the name the learned Writers haue giuen vnto it, which though in ſyllables it be not in Scripture, is grounded thereuppon, as Gen: 6,5, and 8,21.

They call *Originall* or *of beginning*, 1 Becauſe it was frō the beginning, as ſoone as euer the fall of Adam was.

2 It is one of the firſt thinges, that is with the childe in the conception.

3 It is the beginning of all ſinnes, of deede and practiſe. And thus familiarly may be ſhewed vnto vs to be: *A diſorder of the whole man (touching matters of euerlaſting life) or a decay of the image of GOD, brought vppon all mankinde (Chriſt onely excepted) by the fall of Adam and Eue, whereby they are ſubiect to the anger of God, and inclinable to any ſin.*

Diſorder dooth ſignifie a ſwaruing from that, it was or ſhould haue beene at the firſt, and a continuing ſo. Whereby is not onely, 1 The abſence of goodneſſe, & vprightneſſe, but 2 the preſence of ſin and euill, 3 and inhabilitie in it ſelfe, to reforme it ſelfe. Theſe might bee prooued but for ſhortneſſe ſake.

In the minde was & ſhould haue continued, ful knowledge of God to ſaluation, with the comprehenſion of arts and creatures.

The will delighted in Gods will: the affections were ſtirred holily to their due obiects, in moſt due ſort: the ſences likewiſe, and all other practiſes were thereafter. But nowe moſt is loſt, the contrarie come in, and will hardly be diſpoſſeſſed.

The whole man, doth ſignifie ſoule and body, powers and parts. Gene: 6,5. Gene: 8,21.

The firſt motions. Rom, 8,7. The minde. Titus 1,15, and ſo of the reſt.

Yet muſt we not ſo meane, as though the ſubſtance were

empaired, or the number of faculties, but as in a poysoned fountaine, there is the water and the running, onely the wholesomnesse is taken away; so the soule and bodie, the parts and powers are the same, but the soundnesse for their worke, to fit them to proper things in due sort, is lost.

All this while this must be remembred, that wee vnderstand it of matters of the spirit and euerlasting life. For otherwise, natural men haue many excellent parts, for worldlie knowledge of the creatures, arts, policie, and such like. So Paule sheweth, 1, Cor, 2, 14.

This commeth by the disobedience of Adam and Eue, in whose loynes we were, who is our roote, with whom we stand or fall, of whose iuyce we sauour and relish. For as in matters of treason, the Father tainteth all the blood, so is it in this case.

The Parents propagate this, neither is it, as the Pelagians dreame, only by imitation. Rom: 5, 12, 16, 17, 18, 19. 1, Tim: 2, 14.

And it spreadeth ouer all mankinde (Christ excepted) the Virgine Marie is not free.

Besides, it subiecteth to the wrath of GOD. Rom, 5, 18, and seauenth chapter, 24. verse.

Euen in the very regenerate. It is not imputed indeede, but yet there it is, howsoeuer the Tridentine glose, would corrupt the Canonicall text.

Lastly it inclineth to sin. Rom: 7, 23. This neuer could the heathen vnderstand.

But heere foure questions are to be aunswered.

1 What is the proper seate of this sin? Aun. The whole mat., but specially the minde and will.

2 Against which commaundement is this sinne? Aunsf. Against all and euery of them.

3 How commeth the soule to be infected with this sinne, since it is immediatly created of God, and not begotten by the parents, as the body is?

Aunsf. Better it were to seeke to shake it of, since euerie one must confesse that hee hath it, then curiously to search

how-

how he came by it, euen as to cure a ſoare, and lift out of a pit, rather then to ſtande queſtioning howe thoſe dangers came.

Some thinke that this hangeth vpon the appointment of God, who gaue all things to Adam, not for himſelfe onely, but alſo for poſteritie, not as a priuate man, but as the roote and head; who ſtanding, all other ſhoulde continue vvith him, falling, bringeth all other downe: & becauſe the ſoule is part of the partie, the body infected, cauſeth the ſoule to be ſo accounted. But this is not ſufficient.

Others thinke, that the ſoule is indeede created at the firſt pure, but yet weake, and as ſoone as euer it is ioyned to the body, receiueth tincture and infection. Both aunſwers haue learned Authors, I like the laſt.

4 Can this ſin be quite taken away in this life?

Aunſ. No, ſo as that it ſhould not be, but is taken away, as that in the elect & regenerate, it is not imputed. For the reliques (as the Fathers ſpeake) are left to exerciſe vs with.

Thus much for the opening of the words and meaning, ſee what we may further learne.

1 In that that Dauid being checked for one ſin, thinketh of more, and euen the roote of all, he doth as others of the children of GOD doe, and muſt doe, ſo ſeriouſly thinke of one ſin, as that they finde out others, euen as when one vſeth a light to ſeeke ſome one thing, hee thereby ſeeth others.

So thought Dauid of the ſinnes of his youth, Pſalm, 25. 7. and others, Gene: 42, 21. Prou: 9, 9. Wherefore, that is no good confeſſion, that findeth not out daily more and more ſinnes.

2 By the word, *behold*, we muſt remember, that our originall ſinne ſhould be very well knowne, and thoroughlie perceiued of vs: but it is quite otherwiſe, few or none perceiue it.

3 The more ſeeing into the hainouſneſſe of this ſinne, ſo we take heede of *Flacias* errors & others, is good profiting in grace, otherwiſe then the Papiſts are wont to leſſen it.

4 Seeing this sin is so naturall and engraffed, bred in the bone, we had neede arme our selues continually against it.

5 Presume not too much of good naturall dispositions, in matters of the worship of God, the best are infected with originall sin, then which there is no worse poyson.

6 Parents must be carefull, that as they naturally beget their children, and so infect them with originall corruption, they procure their regeneration to wash away the filth heereof, by indeuouring to make them partake the merits of Christ, and also the power of his death, to destroy the body of sin.

7 Neuer looke to be free in this life frō it, neyther be discouraged if you take some foyles by it, wish to be clothed vppon.

Thus much for the setting downe of this sin, now foloweth the laying open of it, and making more cleere.

Verse 6. Now the laying open of it, is in the 6 verse, & is by comparing with the quite contrary in the first creation. Wherby the heinousnesse of this will more cleerely appeare. For whereas God loueth truth in the inward affections, and teacheth wisedome in the secret hart, is not Dauid out of square, that from the first is confectioned with sin? What a shame is it, that Gods will by my fault should be violated?

Now of opening, there is the { Matter. / Notoriousnes of it, as before

The matter is in two speeches, 1 *Thou louest truth in the inward affections.* 2 *Thou teachest me wisedome, &c.*

But first come to the wordes.

Truth, in Scriptures signifieth diuersly, more then need to be spoken of heere. In this place, I iudge it to be put for righteousnesse, as that which in Gene: 24,49, our English bookes haue *truly*, the 72 Interpreters haue *dooing righteousnesse*: so is truth taken, Ephe: 4, 21, for true obedience, which is called righteousnes, ver: 24. so Esay 26,2, the righteous Nation is said *to keepe truth*, by way of interpretation, to which purpose looke Esay, 59, 14. but *dooing of truth*,

Ioh,3,

Iohn 3, 21, is most bright. So is it, I take it heere, sincere obedience actually performed to the Law of GOD. It is called iustice, Ephe: 4, 24. And is a part of the image of God, by a meton: of the adiunct for the subiect.

And is first heere named, because it is more manifest, though not more necessarie then wisedome.

Louest, in the preterperfect Tence, and is alwaies true & present in God, yet I take it, we may fitliest interpret in the preterpluperfect Tence, *haddest loued*, that is, diddest alwaies so loue, as that at the first, thou createdst man in it, & art now angry with mee for hauing lost it. For I iudge the Prophet hath respect to the image of God at the creation.

Inward affections, in Hebrew, the reynes, some say the hart strings. A trope, shewing the seate of desire and affections, which they note is in the kidneis. Heereby the Prophet meaneth the will and affections.

Wisedome, is knowledge mentioned. Coloss: 3, 10.

In the secret of my hart, the Hebrew is onely *in the secret*, meaning indeede the heart, which is hid and couered with a filme, that it doth not appeare. He meaneth the mind & vnderstanding.

Hast taught, I thinke for *haddest taught*, as before respecting the creation.

These are the words. Nowe because one thing is meant in both these manners of speech, therefore not curiouslie speaking of them a sunder, let vs consider them both together, according to theyr intent.

The Prophet laboureth to set out his corrupted estate, with that which was at the first creation, the which the Scriptures call by the image of GOD, which Dauid no doubt heere pointeth out.

Now the image of GOD, is the likenesse to GOD, and was in { Angels. / Men.

VVe onely must consider of it as it was in man, and is heere set downe to be *truth in the inward affections, and wisedome in the secret hart*.

Where by the way, note the error of the Anthropomorphites,

phites, thinking God like to mans body: though *Luther* thinke they be falsly charged with this error.

Now, in this description of the image of God, wee may consider in what parts, and what things this likenesse is.

The parts are { *Inward affections.* / *Secret hart.*

That is, as we heard before, the disposition of the vvill, iudgement, and affections. Indeede mans soule is a spirit, somewhat like God, and had princedome ouer the creatures, as a shadowe of Gods soueraigntie: but the seate of likenesse most principally is the hart, iudgement, & affections.

The things wherein this image is, first *wisedome* or *knowledge*, Col: 3, 10, which the deuill can tell. Gene: 3, 5, and heere is called *wisedom*, and is *a full comprehension of thinges, to performance of the will of GOD, for happy estate in Paradise.*

This had with it, vnderstanding of the morall Lawe, all artes, knowledge of all creatures, as in Adam, & somwhat in Salomon.

And this was engraffed that a man needed no Maister.

The second is *iustice*, Ephe: 4, 24. Full obedience to the wil of God in desiring, thinking, willing nothing but Gods will. This is heere called *truth*.

Nowe these things were loseable, and indeede were lost, which we neuer heere shall fully recouer.

This is it which heere the Prophet so dolefully mourneth for.

1 Shall we now neede to be put in minde, that the word *behold*, heere also dooth put vs in minde, that euery man ought to know these things, which few doe?

2 Or that alwayes thinking of this downfall, wee should continually mourne?

3 Besides, heere haue we a glasse to trimme our selues by, and a president, whereafter wee ought all to fashion our selues.

4 And

4 And that in the practiſe heereof, we ſhould begin from the reines and heart, where the ſeate of theſe things are, otherwiſe, we bridle the horſe at the wrong end.

5 Laſtly, heere is matter enough for all a mans life tyme, ſo as that he cannot be idle, but had neede be repayring till he proue like God.

Thus much for the enlarging of originall ſinne, and for the confeſſion, and ſo for the firſt particuler part of this Pſalme in the Prophets owne behalfe. *Verſe 7.*

Now followeth the ſecond particuler part, conſiſting of ſundry ſutes and deſires vnto God, from the beginning of the 7 verſe, to the middle of the 14.

The firſt is verſe 7, A moſt earneſt deſire, and hath two branches: the firſt, for forgiuenes of ſinne; the ſecond, for imputation of righteouſneſſe, whereof both are conditionall, and preſumed by faith.

The firſt, *purge me (as I perſwade my ſelfe thou wilt) with hyſope, I ſhall be cleane.* Which is as if it were, If thou purge me &c. Wherein the ſetledneſſe of faith, as in all other petitions enſuingly made, is to be remembred. In vaine is it to pray without ſome perſwaſion of beeing heard, when we haue commaundement to pray, promiſe to be heard, & experience that others haue beene heard: as before hath beene declared.

Of this firſt there be two members, whereof the one is cauſe, the other the effect. The cauſe, purging with hyſope; whereof one ſeemeth to be the principall, the other helping.

The principall is *purging*. The ſignification and forme whereof is to be conſidered.

The ſignification ſheweth, that hee deſireth to be made cleane from fault. Not that there ſhould be none in him, (for who is free?) but that it ſhoulde not bee imputed. Which though it neuer be in any partie ſeuered from imputation, yet for teaching ſake it ſo may be.

The forme of the verbe is the future tence, for the Imparatiue moode, moſt vſuall in ſcriptures, which declareth

a full assurance and perswasion of fayth.

The helping cause is *Hyssope*, some translate it *mosse*: one thinketh it may be Rosemary, whereof theyr legall sprinklings might be made. But the Authour to the Hebrews, taketh away all doubt in the 9 chapter 19 verse, hauing the word *hyssope*.

For the better vnderstanding whereof, it will not bee amisse to haue recourse to the ceremoniall law. Where Leuit: 14, 7, it is vsed in purging of Leprosie, and Numbers 19, 9. for lesser vncleanenesses, both which no doubt Dauid thought of when he penned this: iudging of his sinne, as of Leprosie, not neglecting the desire to be purged euen from the least. Mention likewise is made of Hysop. Exod. 12. 22. But the other meaning ought to like vs for the 9 to the Hebrewes.

But some man may say. Why is there so often mention of Hysope made?

Aun. Not for that it hath any force of it selfe to clense the soule, but hauing some naturall propertie to open and clense the bodie, was appointed of God as it were a sacramentall signe, and doth very fitly represent the blood of Christ, who clenseth vs from all sin. 1, Ioh, 1, 9, so doe the Bread and Wine in the Supper, water in Baptisme, represent Christ.

Now then this Hysope is not for it selfe, but to represent the sprinkling of the blood of Christ. 1, Pet, 1, 2, Hebr: 9, 14, 19, 20, 21, 22, 23, that is, the death and sufferings of Christ applied.

So as that the Prophet desireth the sacrament of sprinkling, with the fruite thereof.

First therefore it is manifest, that hee vnderstood the ceremonies or sacraments, as euery Christian should.

Secondly, he knew that they all did tend to Christ.

Thirdly, and rather desired the fruite thereof, then rested in any outward act.

The Papists abuse this place for theyr holy water, first, whereas all such legall ceremonies are dead euerlastinglie.

Secondly, neither haue they any newe commaundement frō God. Thirdly, nor can they euer ſhew, that the ſprinkling for the act onely done (as in their holy water they imagin) did good to the ſoule.

Now in that the Prophet nameth this firſt, hee teacheth that our care ſhould be firſt & greateſt for pardon of ſins; then all other things follow.

Thus much of the cauſe: Now followeth the effect, *and I ſhall be cleane.* Metaphor: that is, I ſhall be free frō faule. Whereby he ſheweth. 1 That by Chriſt he ſhall be fullie clenſed, ſo as that he ſhall need no other meanes to take away any remainder by occaſion of ſinne: no there ſhall be no reliques to be ſatisfied for in Purgatorie.

2. That this is ſolely by Chriſt, for hee ſpeaketh it without doubt, that he ſhall be cleane, that is, by imputation.

This is the firſt branch, the ſecond followeth.

Waſh me, and I ſhall be whiter then ſnow. This is for imputation of righteouſnes. Heereof there are two parcels, as before, the firſt the cauſe, the other the effect.

The cauſe is in the word *waſh.* Whereby he eyther hath reſpect to the Prieſts waſhings of thēſelues, or the leprous perſons: but of this enough before. Which beſides purging is mentioned, becauſe Chriſt came as well by water as blood. Iohn 1, 5. water ſignifying full holineſſe.

The effect, *I ſhall be whiter then ſnow.* An hyperbolicall metaphor: meaning, he ſhall be moſt perfectly cleane.

Nowe by both theſe ſentences, one thing is principallie meant, as is often ſeene in the ſcriptures. In both which ioyntly we may conſider, 1 The neceſſitie of this iuſtice. 2 The deſire of it. 3 The commendation of it.

The neceſſitie appeareth, in that the Prophet maketh it his firſt ſute, wherein alone is euerlaſting happineſſe, Pſal. 32, 1, 2. Rom: 4, 7. So as that indeede without this, there can be no fauour looked for at Gods hand. It is the vvedding garment, and the one thing neceſſarie, without the which, like Iacob in Eſaues clothes, wée neuer ſhal obtaine the bleſſing.

The desire of it followeth. *Purge mee with Hyssope, wash mee.* Wherein are, 1 The person purging and washing: 2 The thing where-with this purging is, *Hyssope.* 3 The partie receiuing, *I Dauid, purge me.* God, euen the whole Trinitie purgeth: the Father, for the Sonne, & by the holie Ghost. And that onely *I, euen I for mine owne sake put away thy sinnes.* Esay 43, 25.

God thus dooing this, is said in scriptures to impute, that is, to account or recken, and is a borrowed kind of worde taken frō debts or reckonings, as when I owe a great sum, and my suretie paieth it for me, my creditour cancelling or deliuering my band, doth impute that payment vnto mee. This is not a putatiue righteousnesse, as the Papists falsely charge it to be: where they set themselues against GOD, while theyr Priests take vppon them, the power and act of forgiuing sinnes.

The second is the thing where-with this purging & washing is, and that is heere *Hyssope*, and *water*, signifying vnto vs the full righteousnesse of Christ, which is his obedience vnto the death for vs.

Christ is God and man, his man-hoode suffering, his God-head giuing merit thereto.

His obedience is actiue, or passiue.

His actiue, is the fulfilling of the morall law, in the rigor of it.

His passiue righteousnesse are his sufferings, from the beginning of his incarnation, to his resurrection, which were very many, very grieuous, and with the feeling of the anger of God, and becomming a curse.

Both these are counted to vs, to the pardon of all sinnes, fault, and punishment, and the counting of all righteousnesse and fauours with that.

Now that which is said of Christ, is to be vnderstoode of him alone, without mixture of any other thing whatsoeuer: nothing beside beeing able to make so white, as Christes righteousnesse.

The third thing is the partie receiuing, & that is Dauid.

And here, as there is imputation on Gods part, there must be application in the partie praying, to wit, fayth: For as the sprinkling of the Hysope and water was receiued, so must Christ be. Heere therefore faith is most necessarie: to the full vnderstanding vvhereof are necessarie to bee knowne, 1 The obiect. 2 The partes. 3 The properties of it.

The generall obiect of fayth, is the whole word of God, but more particulerly the doctrine of saluation by Christ, as the marrow and pith of the Scriptures.

The parts of fayth are three. The first knowledge, which is a perceiuing of the meaning of the worde of God, but especially of saluation by Christ, which then we may iudge to be sound, when we can discerne falshood, when we rest vpon grounds of Scripture, when nothing can driue vs frō it.

The second, assent, which is a full perswasion, that the former is true.

The third affiance or application, whereby wee are perswaded that the word of saluation, and so saluation is ours. And heere indeede lieth the chiefe force of fayth, whereas the wicked may haue the other parts.

The properties followe, 1 Commonly it is small and weake. 2 It desireth to increase.

3 It maketh the hart to thinke most highly of Christ.

4 It will change the whole man.

The commendation of this iustice followeth, *I shall be whiter then snow.*

Quest. How can this be, seeing euery where the Saints in Scriptures doe disauow their owne righteousnesse, and are ashamed of it?

Aun. Righteousnes is two-fold, of { Iustification. / Sanctification.

That which the Saints mislike, is the imperfectnesse of their sanctification, not of iustification, which can haue no blemish. Indeede sanctification is neuer seuered from a

partie iustified, yet it must be distinguished from iustification.

Gather then from hence, 1 That Christes righteousnesse imputed vnto vs, is most perfect, that God cannot in the rigour of his iustice finde fault with it, els could not the Prophet by it be so white.

2 When wee consider of righteousnes to abide the iudgment of God, all our owne, of neuer so inward sanctification, must be remoued.

3 That perfectnesse may stand with vnperfectnesse, that is perfectnesse of iustification, with imperfectnes of sanctification.

4 That all iustified parties, are iustified equally, euerie one partaking the righteousnesse of Christ. Mary and Rahab, Peter & the theefe. It followeth not from hence, that glorie should be equall.

Thus much of the first particuler petition: the second followeth in the 8 verse, *Make me to heare ioy and gladnesse,* Verse, 8. *that the bones which thou hast broken may reioyce.*

This particuler desire, is for the further confirmation of the former, and is a fruite of that. Wherein we may consider two things. 1 That which is prayed for. 2 The end. That which is prayed for, is, *Make me to heare ioy & gladnesse.* The end, *That the bones which thou hast broken, may reioyce.*

In that which is prayed for, we may consider what is desired from God to be bestowed, then what of the Prophet to be receiued.

That which God is desired to giue, is to *Make to heare.* That which the Prophet would receiue, is *ioy & gladnesse.*

The manner of wordes, *thou shalt make mee heare,* it is in steed of *make me to heare*, by a very vsuall maner of speech in the Hebrew tongue.

Now surely, very fitly is this desire ioyned to the former, as in the 32 Psalme, after the doctrine of forginenes of sins, reioycing, verse 11. So Rom, 5, 1. 1, Iohn 1, 4. So as that without the former this can neuer be, and where the other

is, there this is.

Howſoeuer the wordes heere ſtande, the firſt in nature, which the Prophet prayeth for, is *ioy and gladneſſe.*

Ioy and gladneſſe, though they much agree in one, yet is the latter ſome increaſe of the former.

Ioy is a ſweete motion in the ſoule, vpon opinion of hauing ſome preſent good. Which according to the cauſe & obiect is diuers. For when nature is delighted with anie thing pleaſing or preſerning it, then is naturall or fleſhlie ioy, ſo when the regenerate part is delighted with ſome grace or heauenly thing, this is holy or ſpirituall ioy, which is chiefely meant in this place. Sometimes indeed God giueth comfort of this world, but it is not generall, nor ſimply to be prayed for. This is a fruite of fayth. And is peace of conſcience increaſed, ariſing vppon the ſweet feeling of Gods loue in Chriſt, whereby wee can be cheerefull in afflictions.

And that it is peace of conſcience increaſed, it is cleere. Bare peace is but quietneſſe, ioy muſt needes be more, and therefore followeth vpon peace. Pſal, 32, 11, Gala: 5, 22.

Beſides, it is with ſuch a feeling of the fauour of God, as that it is part euen of the kingdom of God, Rom, 14. 17. And therefore by Peter is called glorious ioy. 1, Peter, 1, 8.

How it maketh to reioyce in afflictions, Paule ſheweth, Rom: 5, 3.

Now no doubt Dauid prayeth for this, as it ſhould be in the children of God, for Paule 1, Theſ. 5, 16, requireth thē to *reioyce euermore*, & to the Phil: 4, 4, *Reioyce in the Lord, and againe I ſay reioyce.*

Hauing thus in ſome ſort ſeene the meaning of this firſt branch, we cannot but learne ſomewhat by it.

And firſt, that howſoeuer all ioy haue ſome ſweetneſſe, yet the Prophet deſireth none that is of the worlde: So ought we to doe, and if God ſend it, to endeuour to vſe it aright, which is very hard.

2 Againe, in that he is thus earneſt for this ioy, it appeareth

reth that eyther he had it not at all now, (as was most likely by reason of his grieuous sin) or not in such measure as he longed for it. And sure it is, that nothing quaileth & allayeth this ioy more then sin.

3 A man may be in the fauour of God, and alwayes not feele ioy in the holy Ghost. Indeede it is an excellent gift, but such as many times Gods children want, though neuer they want matter to make them reioyce.

This is the first branch prayed for, the second is *gladnes*: this is increased ioy. He feeling intolerable griefe for sinne, can neuer be satisfied, but wisheth all comfort to his broken hart. So did he Psalm. 32, 11. and Phil: 4, 4.

Nowe indeede well might the Prophet be stirred thus vp to pray, for the sundry great causes of griefe, which hee might finde in himselfe, as other the children of God, who sometimes may be brought so low, as to think that all Gods comforts are too little for them.

1 So as that men must not giue ouer, though sometimes they be brought so low.

2 Besides, it is a good signe to find the want, and long for the hauing of this ioy, and the more the better.

Now followeth the thing which on Gods part he prayeth for, *Make me to heare*. Wherein is the Authour, and the meanes.

The Authour is God, who onely can giue this ioy. Ioh: 16, 22. So as that it neuer can by any be taken away. To whom we must onely seeke.

1 The meanes is hearing. For this ioy beeing a fruite of fayth, is bred by the word of fayth, which especially is the Gospell: so as all must attend thereto.

2 In that he desireth to be made to heare this ioy, whereas ioy indeede is rather in feeling, he sheweth that we must hang vpon the word, wayting against hereafter to be full possessed of this ioy, heere wee heare of it, after wee enter into it, according to that, *Enter into the ioy of thy Lord.*

Thus much of the thing, nowe followeth the end, *That the bones which thou hast broken, may reioyce.*

It is allegoricall, that is, one thing is ſaide, and another is meant. The Prophets minde is to finde ſome ſweet comfort, after great griefe, hee vſeth a compariſon of broken bones, which are meruailouſly painefull to any in whom they are, & he ſeemeth to fetch this ſpeech from the practiſe of Lyons, who firſt breake the bones, & then deuoure. So ſaith Ezechiah in his great griefe, Eſa, 38. 13. *He brake all my bones like a Lyon*. For ſo in Daniel 6. 24. are Lyons ſaid to haue broken the bones of Daniels enemies, ere euer they came to the ground. And therefore it is obſerued in the firſt booke of Kings, 13. chap. 27. verſe, that when the olde Prophet came, and found the body of the younger Prophet dead, that the Lyon had not eaten the carcaſſe, *nor broken*, (for ſo the Hebrew is) that is, the bones of *the Aſſe*.

So as in the middeſt of this griefe of Dauid, he ſeemeth to himſelfe to ſee God as a fierce Lyon to come vpon him, and put him in great paine and more feare. All this is in the conſcience, ſo as that vnleſſe one haue felt the wound of ſpirit, hee could hardly geſſe, that it ſhould haue ſuch terrours.

See in Dauid, that the greateſt griefes that are, doe not ſtraightway ſhew a deſperate eſtate? God can euen bring to the gates of hell, & yet raiſe vp againe, as he did him.

2 And yet that it is a good thing, according to the greatnes of ſinne, greatly to ſorrow. Our Sauiour liked it in the woman, that waſhed his feete with her teares.

3 But alwayes in the middeſt of terrours, we muſt take heede, we be not driuen from God, and onely poare vpon our griefes. For Dauid nowe could pray, that theſe his bones might reioyce, that is, that hee might feele as much comfort as he had felt ſorrow. Shewing, that as God can, ſo many times he doth ſend meruailous ioy after griefe.

Thus much of the ſecond petition, a third followeth. verſe, 9. *Hide thy face, &c.* Which is in part a repetition of that which was generally prayed for, in the firſt verſe of the Pſalme, & is in it ſelfe, a deſire for to haue pardon of ſinne. *Verſe, 9.*

It consisteth of two branches bearing the same fruite, and signifying the same thing. The first braunch is, *Hide thy face from my sinnes*. Which wordes are not in their proper meaning. *Face*, is put for the eyes, and eyes for sight and knowledge, from vvhence ariseth bewraying of mislike. For when we see a thing that displeaseth vs, we bewray our mislike by our countenance. And therefore Dauid would haue God not to looke vpon his sinne, least he should, as he iustly might, mislike him.

Hiding, is, that Dauids sinnes come not into Gods sight.

But heere may be a question, How can any thing couer Gods eyes, who is all eye, and euery where?

Aunswere. These thinges are not spoken properly, but to our capacitie, whereby Dauids desire that God should not so take knowledge of his sinnes as hee should punish them, is set downe. Indeede nothing can couer Gods eyes against his will: yet himselfe may shut his eyes, or winke, as Acts, 17.30. and though hee cannot choose but knowe our sinnes, yet he may choose, whether he will mislike vs (being in Christ) or punish vs for them, which is the thing that Dauid desireth.

Now the onely veile that coucreth Gods eyes from beholding our sinnes, is Christ, and his righteousnes, which God the Father beholding, doth so like and take such pleasure in, as that he respecteth not our vnworthines, nay looking through Christ, doth account vs worthy.

The other branch followeth, *Put away all mine iniquities*. Which because it was in the beginning of the Psalme, needeth not heere to be treated of.

Verse, 10. Now followeth a fourth desire in the 10. verse. *Create in me a cleane heart, &c.* And this is for sanctification: as also hath two parts in it, whereof the one dooth serue to expound the other.

The former is, *Create in me a cleane hart*.

Heart, is not put for the fleshy part of the body, but for the soule, which keepeth especiall residence there, and not for the substance and powers, but qualities; and though it

be

be all ouer the body, yet hath it the chaire of estate in the heart, according to the Scriptures, otherwise then some Philosophers & Phisitions write, that it is in the braine.

So as that the Prophet here meaneth the very fountaine, and head spring of life and all functions thereof.

This is the more to be marked, for the order, in that hee desireth to haue the heart wrought vpon: because that,

1. vvithout the heart, nothing will be cleane in man.

2. With the heart alwayes the rest of the soule and body followeth.

It is therefore all our duties, to labour to haue our hearts wrought vpon first. For as the heart in the body, the root in the tree first are made; so must it be in grace, the heart and soule must be setled first.

After he prayeth to haue this *cleane*, that is, free, not onlie from the guilt of sinne, but from the filth and corruption of it, which is especially meant.

Creating, to speake properly, is to make of naught, and is vsed heere vnproperly. The Prophet speaketh according to his owne feeling, and present iudgement of himselfe, as though he had lost all, and had no goodnes in himselfe: No doubt the Prophets heart was in part cleane, though not so much as he desired.

These thinges thus opened, heere commeth a question first to be aunswered.

Quest. Whether Dauid could haue lost the cleanenes of heart, hauing once had it?

Aun. No. The gifts and calling of God, that is (as I take it) the gifts of effectuall calling, are such as God neuer repenteth of or taketh away. Faith, hope, and charity, are abiding gifts, as sure as the election of God, which is vnchangeable. Indeede the children of God, if we only considered them in themselues with their enemies, might fall away, but being founded vpon the vnchangeable nature of God, and immutability of his counsaile, they cannot. the gates of hell shall not preuaile against them, the elect cannot be deceaued or plucked out of Christes hands.

Nay, certaine it is, that Dauid did not actually leese his former cleanenesse. For sure it is his heart smiting him (as heere it did) so dooing before in lesse matters, it was not wholy voide of cleanenesse. And againe, it could not pray for cleanenesse, if it were not somwhat cleane.

This is most sure, that by greeuous sinnes much filthinesse commeth to the soule, as by a boistrous winde a tree may loose his leaues and some branches, so as that the partie sinning, may be brought into as great passions almost as if he had lost all, but the desire of the grace is an vnfallible certainty of some grace of that kinde.

The Prophet therefore desireth not a cleane heart, because he had it not in no sort, but because he could not so well perceaue it in himselfe, and take such comfort in it, as he had done before, and for that he desired it a great deale more then now he had it. So learned, so ritch men thinke themselues not learned, not ritch, in respect of that which they doe desire, and when the Sunne is vp, the Moone seemeth to haue no light.

Well then, in that the Prophet desireth this cleane heart, whereas sundry other parts were vncleane besides, he sheweth, that, 1. of all vncleanenesse, that which is of the heart is most filthy, there being (as it were) the common sinke of all sinne in a man, so as that howsoeuer the chanels be cleansed, if the draine be not, little cleanenesse will be procured.

2 In that his filthinesse maketh him pray for fresh cleanesse, as though he had not any, see to what a passe some grosse sinne may bring a man vnto, euen to doubt of his estate, touching his cleansing, and so being in the fauour of God.

3 No doubt it is a very hard thing to cleanse a heart, onlie able to be done by God himselfe.

4 There is none but with Dauid may finde filthinesse in his heart, from whence hee might desire to haue it purged. For this purpose reade Mar. 7. 21. 22. and 2. Cor. 7. 2.

5 Now Dauid so prayeth for a cleane heart, as that hee dooth not neglect pure handes, &c. A pure heart will cleanse the whole body and soule, whersoeuer it is. Psal. 24. 4.

6 Neuer can any of the children of God, content themselues with the begun cleanenesse which they haue, but they alwayes will be growing in it.

7 Nowe seeing it is thus, it is our parts to desire cleanenesse as well as Dauid. For that with it we shall see God. Math. 5, 8. Looke Psal. 24. 4. Heb. 12, 14.

8 Now God onely worketh this. Ezech. 36, 26.

By his worde, faith, and Spirit, regenerating and renuing.

But heere a question may be made.

Quest. How may one know, whether his hart be cleane, yea or no?

Aunswere. If hee haue the former things, whereby it is wrought. Besides a cleane heart, 1. will desire to haue cleane hands, and so euery part and power of soule and body, 2. will hate euen the garment spotted of the flesh, 3. will neuer flatter it selfe in secret, 4. will be willing to be examined: vncleane persons will be loath to be found in their filth.

Thus much of the former part; the latter followeth, and is almost the same with the former. First somewhat for the words.

Spirit, among many things in Scripture which it signifieth, is heere put for the motion and stirring of the mind. So Luk. 9, 55. Num. 14. 24.

Right, doth signifie setling, 1. In the fauour of God, 2. and obedience to him.

Renue, that is, refresh that which is somewhat decayed and blemished, restore it to the former perfection againe.

Within me, that is, such as may spread ouer my whole person.

Consider then. 1. That seeing Dauid prayeth for this

right spirit, which is constant, that there is such an one, and that one may haue it, and pray for it by faith.

2 That all are to labour to be constant in perswasion of Gods loue to vs, and in performance of our duties to him.

3 That euen first thoughts and rising motions, are to be looked vnto and ordered.

4 That these good motions will fade, and decay in vs.

5 That wee haue great neede to haue them often refreshed and renued in vs.

Thus much of the fourth petition, nowe followeth the
Verse, 11. fift, in the 11 verse, and seemeth to be a deprecation, or desire to haue some kind of punishment kept from him.

Some take it to be all one with that which went before, neuertheleſſe I take it to be distinguished from the former. For although sometimes in one verse, the latter is all one with the former, yet is it not wont so to be in diuers verses, and especially in such short Scriptures, but vpon some speciall occasion.

This desire then containeth a request, to haue particuler iudgements or punishments kept from the Prophet. For to the fault of sinne, belong diuers rods & scourges, which the Prophet here desireth.

Now this desire hath two parts. The first, *Cast me not away from thy presence*: the other, *take not thy holy spirit from me*. In both the which the Prophet Dauid seemeth to haue respect to Gods dealing with Saul, whom he cast off from being King, as to make the kingdom to continue in his line, and from whom likewise he tooke his good spirit.

The *presence* or face of God in Scripture signifieth sundry things, which were too long to recite: heere it containeth three things. 1. Fauour of God, 2. The place of the worship of God, whence the face and fauour of God may be perceaued. So Gen. 4. 10. 14. Ion. 1. 3. 1 Sam. 26. 19.

3 Seruice before or in the presence of God. Which in Dauid was his seruice in gouerning the kingdome. So Math. 18. 10. Iob 1. 6. Esth. 1. 14.

These the Prophet desireth not to leese.

Cast me not, take not these away from me in an anger, otherwise I shall endeuour to beare the losse patiently.

First now let vs learne by Dauid calling to minde Gods dealing toward Saul, to profit and be the wiser for Gods punishments in others.

2 Let vs a little enquire, whether this fauour the Prophet feareth to leese, be for and to saluation, or in thinges onely belonging to this life? For the cleaning wherof some sentences must first be set downe.

1 Dauid had the fauour of God to saluation.

2 Dauid could neuer fully and for euer loose it.

3 Dauid might haue the feeling of it so impaired, as that he might feare that he should loose it.

4 Neuertheless this fauour is not heere meant: but that fauour whereby God first gaue Dauid the kingdome, aduauncing him to the honour of being Gods Lieuetenant to gouerne his people, in hauing God for his defence and grace, as Saul had for a time. Which fauour among outward things, is the greatest in the world.

This Dauid desireth may not be taken from him, not so much for the kingdome sake: as 1. That God might not bewray to others, that he was displeased with Dauid.

2 That Dauid might not by occasion heereof, cause the aduersaries to blaspheme.

3 That yet Dauid might haue his high place, frō whence he might make open confession and acknowledging of his fault to all his kingdome.

Thus much for that question.

1 Now all that are aboue others, if they meane to keepe their wealth, & honours in the fauour of God, they must take heede of sinne.

2 Since that kingdomes are taken from Princes, and so meruailous changings and troubles come, wee had neede pray for Kings that they sinne not, and if they sinne, that they may repent.

3 That euen for sinnes, God taketh away outward fauours.

4 That

4 That in outward callings, men should remember to labour in them, as seruing before the face of God.

5 That in the lesser matters, as any outward thing, it greeueth the seruant of GOD, to see any displeasure of God.

Hitherto the first part, the second followeth, *Take not thy holy Spirit from me.*

Spirit, dooth heere signifie the gift of the Spirit, as else where in Scriptures.

I doe not thinke that the Prophets meaning is, to speake of the spirit, which is called of sanctification (which howsoeuer a man may feare to leese, can neuer yet fully be lost) but of the good spirit of the holy God, which spirit is said to haue departed from Saul. 1, Sam. 16. 14, Saul had not the sanctifying spirit of God (vnlesse onely in restraining him.) Indeede he is said to be an other man, that is, furnished with other gifts then he had before, whereby he was enabled to gouerne the kingdome, as in the booke of Iudges, the spirit of the Lord is said to come vpon the Iudges, that is, the worke of the spirit, in sundry gifts and abilities of the spirit for gouernment in warre and peace.

As Saule therefore lost such gifts, so Dauid prayeth he may not, to wit, loue of his Countrey and people, prudence, courage, making good lawes, felicity, or good successe.

He teacheth vs then, 1. That sinne deserueth not onely the impairing of sauing graces, but the losse euen of gifts meete for a mans particuler vocation. So God threatneth Mal. 2. 2. to curse their blessings, and saith, Ezech. 20, 26. That he polluted them in their gifts, so Nabuchadnezzar, is said to be turned into a beast, Dan. 4. That is, to loose the vse of reason: after the same manner Nabal became a sot or a stone. 1, Sam. 25, 37.

2 That euen the gifts of a mans calling, are from the Spirit of God, so as not the meanest calling or gift belonging thereto, is to be despised.

3 That euery one is to endeuour to haue, to preserue

and

and increase the gifts of his calling.

4 Now as all gifts are good, so those which are for the ordering of family, cittie, or kingdome, are most excellent.

5 Mention of the holy Spirit is made to teach vs, that all duties are to be done holily.

They are done holily, when: 1 First the kinde of life is warrantable by the word of God, that is, when it any way setteth out the glory of God, or procureth good to others.

2 The party performing any dutie is in Christ, & repenteth for sinnes.

3 He doth the duties for conscience to God, & as in the presence of God.

4 In the vndertaking of duties he calleth vpon God.

Hetherto the fift petition, the sixt followeth, verse 12. *Restore me to the ioy of thy saluation, &c.* Wherein hee desireth to haue the gifts of the Spirit giuen him againe, which he had lost, by reason of his sinne. For sinne doth mightilie daunt and dull the graces of the spirit. verse, 12.

Of this petition there are two parts: one, to haue the ioy of Gods saluation, the other to be established with Gods free Spirit.

Restore, dooth properly signifie to returne that which is not a mans owne to the proper owner. But so can it not be taken heere. For all things are properly Gods, nothing our owne. Heere therefore Dauid desireth to haue those things giuen him againe, which he had before, and hath now lost.

Ioy, doth signifie cheerefulnes of hart. Looke verse 8. & with it alwayes seeking vppon conceit of want, hoping to haue in seeking, resting in hauing.

Saluation, doth not here signifie the estate of blessed life, but outward safetie, when as the prophet can, wanting any thing, come cheerefully to God, seeke to him, be perswaded of his helpe, and finde it. So is it Exod, 14, 13. Psalm. 3, 3. and that we so may vnderstand it heere may appeare, because,

1 That euerlasting saluation can neuer be lost.

2 God for sins taketh away outward safety & deliuerãce.

3 God dooth threaten some such thing to Dauid by Nathan, 2, Sam, 12, 10, 11.

Now this outward saluation, or safetie spoken of, hath with it, 1 Gods promise to helpe: 2 and certaine performance thereof.

Note then 1 that sinners not repenting, haue no security euen of outward estate, nor can haue any hart to seeke vnto God: it is otherwise with the godly, God hedged Iob.

2 That Gods children, euen in their prosperitie, ioy more in Gods fauour to them, then in all outward things.

3 Now howsoeuer Dauid heere prayeth for outward things simply, he vnderstandeth conditions, 1 according to the will of God, 2 as farre as God seeth good for him, 3 so as alwaies by them hee may the more be perswaded of Gods loue to him: so must we.

4 Dauid ascribeth all outward safety to God, what means so euer he had, so must we.

5 Dauid felt Gods sauing of him, men must not vse the benefits without some feeling of them, that they may the more be thankfull for them.

Hetherto the former part, now followeth the latter, *Stablish me with. &c.* Wherein wee may consider two things, the kind of fauour hee prayeth for, and the matter wherein he would haue that fauour appeare.

The kinde is in the word *Stablish*, & is a borowed speech, signifying to make steadie, to hold by the hand, else hee should fall.

God vpholdeth all things by his word and power, and so doth he euery creature, euen the wicked: but he vpholdeth his Church and children more especially with his grace & loue, as a mother or nurse the child, which is like to fall, this vpholding or establishing is vnderstood heere.

Now this is the assistance of the holy Ghost, whereby the child of God is vpheld daily in the duties of the worship of GOD, and his particuler calling. This hath alwaies in it, 1 truth, 2 frequentation, 3 continuance, which is especially vnderstood.

I gather then from hence: 1 That from the corruption of sinne in a man, a man may often fall into the same sinnes. 2 That God onely can vphold them. They who desire to be vpheld by God, must lay their foundation in saluation by Christ: 2 They must vse all meanes: 3 That vnlesse a man be established, all is in vaine.

The matter wherein he would haue this fauour shewed, is Gods free spirit. *Spirit*, doth signifie (I iudge) the motion of the minde, stirred by the Spirit of God, frō whence all good things in vs should proceed.

Free, doth signifie that which the Latines call ingenious, which hath in it, 1 honestie, 2 cheerefulnesse.

This if it be wanting, maimeth all duties.

1 This, sin quencheth: so as whersoeuer this is absent, sinne is present.

2 All must indeuour for such a spirit: onely Christ & his Spirit worketh such an one. We may know it thus.

1 It alwaies will be busie in the duties of godlinesse, and ones priuate calling.

2 It is glad when it hath any occasion to doe such dutie.

3 It is diligent, first and last.

4 Needeth no great spurring on.

5 Doth things for the duties sake, and his calling.

6 Is not discouraged though it suffer for well dooing.

7 Will hold out though it be alone.

8 Alwaies maketh excuses from the businesses of godlinesse and particuler calling, not any other to excuse from them.

The 13 verse followeth, which is a digression or swarving aside a little from his continued desires, & containeth a promise of Dauids, wherein is the dutie which Dauid promiseth, and the effect which he looketh for. *verse, 13.*

The promise is to *teach thy wayes vnto the wicked*: the effect, *and sinners shall be conuerted to thee.*

Where wee see by the way, 1 That true repentance is fruitfull: 2 Nay, it will not rest in it selfe, but stretch to others.

3 God dooth threaten some such thing to Dauid by Nathan, 2, Sam, 12, 10, 11.

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Where wee see by the way. 1 That true repentance is fruitfull: 2 Nay, it will not rest in it selfe, but stretch to others.

Now in this dutie, we may marke the thing the Prophet saith he will doe, and the parties to whom.

The thing is, teaching Gods waies: the parties are, wicked, that is, sinners not repenting,

1 Who haue neede of teaching.

2 Whom we may be with by vertue of our calling to doe them good.

Teach, a man is saide to doe when hee causeth to learne. This a man doth by 1 example, 2 in deede, 3 in word.

Heere we must vnderstand it of word and example: so as that,

1 We must speake things of instruction to others.

2 Be the first our selues that must doe them.

3 Now what kind of teaching this should be, looke psal. 32, 8.

4 So as that euery one should be carefull of the saluation of each other: and this worke may beseeme a King, beeing as carefull to teach as to correct.

He will teach, but *thy wayes*; that is, Gods wayes.

Gods waies are either such as himselfe walketh in, or such as he will haue his seruaunts walke in.

Both may be well vnderstoode in this place, so as that sinners ought to know how God dealeth with conuerts, and what course conuerts are to take to continue in the pleasing of GOD.

Thus much for the dutie, the effect is, *and sinners shall be conuerted.*

Sinners, are the same with the wicked.

Heere might at large be handled the doctrine of the conuersion of a sinner to God, otherwise called repentance.

Somewhat may heere briefely be touched.

Conuersion being said to be in men, is taken { largely. / straightly.

Largely, for any change. Straightly, for that vvhich in Scripture is called repentance.

Some vnderstand it heere for that change which is in man,

man, from the feeling of his owne wretchednesse and miserie, to the mercie of God. This is true, but not sufficient & full.

But I take it to be to be vnderstood in the second sence, as most often in the scriptures the Prophet most fitly setteth it out to be turning to God.

Turning vnto, implieth a former turning away, as indeed euery sinner is out of the way, whatsoeuer they seeme to themselues, or others.

This turning is indeede a change, not of the substance, not of the powers, but onely of the properties in desires, & practises of the soule and body.

The qualities and properties which must be in a partie thoroughly turned to GOD, are of the faculties: 1 to fit themselues to their proper obiects, as to know, remember, see, heare, &c. that which it should: 2 to doe their duties in them cheerefully and constantly of the desires and practises, that they be because they please God.

This turning is to GOD, which is, when a man in all things consulteth with the word of God, 2 and endeuoureth to doe all thereafter, 3 neuer giuing ouer till in some sort he so can doe.

But that we may the better vnderstand this turning, let vs consider the causes, the parts, the properties, and the marks of it.

The principall, efficient, or making cause, is the Spirit of God, making a man anew. Ierem. 31, 18.

The instrumentall is the word of God.

The matter is whole man in soule and body.

The forme is according to the image of God.

The vtmost end, the glory of God, other middle ends, 1 to certifie our owne consciences touching our adoption, 2 the edifying of our brethren.

The properties are many.

1 It beginneth from within, and is most carefull to haue the hart first turned to God.

2 It neuer can long lie hid, though it desire not much to

shewe it selfe.

3 It is alwaies increasing, auoyding the sinnes the party is most inclined vnto, endeuouring for graces & duties most necessary.

4 In this life it is imperfect.

5 It is wise, and maketh great account of great, and smaller account of smaller things: so preferring the duties of the worship of God, as that it neglecteth not the duties of particuler vocation, and so performeth them as yet the hart is principally to God.

The parts are { Mortification. / Viuification.

Mortification, is the continuall lessening of the practise and power of sinne: and striketh at, all it can, at originall sinne.

Viuification is a continuall renewing and quickening to all holy duties, and appeareth in the desire, purpose and endeuour to doe well, recouering it selfe againe after slippes.

Now follow the properties: which can not easilie be perceiued by all.

1 Cannot be found in them who are not conuerted: 2 not easily in such as are babes in Christ: 3 not of any while they are in the fit of greeuous tentations, especially of particularitie.

In others they may be found. Some of them are:

1 A willingnes to set a mans selfe in the presence of God, to thinke of death, the law, the latter iudgement, hell.

2 A true hatred of sin, yea of euery sin, and that in a mans owne selfe.

3 A desire of spirituall nourishment, word, sacraments.

4 A loue of such as are truly conuerted.

5 A delight in heauenly things, and preferring them before the world.

But heere a question may arise, whether sinners vvhen they knew that Dauid was againe in fauour with GOD, did conuert?

Aun. Dauid speaketh not so much of the effect, as of the sufficient cause, and iust occasion. It is hard for a man by the effects to iudge that the meanes were neuer vsed. Good meanes may make one presume of a good end.

Now if Dauid deemed that vpon his finding fauour with God, sinners would turne, what might we doe vpon so manie and great meanes.

Besides, Dauid sheweth, that the best thing for a sinner to doe, is to conuert.

And that if sinners cõuert vpon the knowledge of Gods mercie to Dauid, how would the godly profit?

Hetherto hath been the digression, now followeth a seaueth petition in the former part of the 14. verse, whereof are two parts, the thing it selfe, and the author of the gift. *verse. 14.*

The thing is to be deliuered *from blood.*

Some learned interpreters, by bloods vnderstand tragical examples, and bloody euents in Dauids stocke and house: but they cannot well proue this.

I thinke it signifieth manslaughter, and murder. For Dauid now thought vpon the murdering of his most faithfull seruaunt Vriah, & slaughter of the other in his band: thus are bloods often taken in Scripture. Gene, 4, 10. &c. Dauid prayeth that that fact be not layd to his charge.

After generall confession, a man must come to particulars.

Deliuery is freedome from the fault and punishment.

Let vs then learne from hence, 1 that seeing Dauid was aboue the compasse of mans law, and yet calleth himselfe to a reckoning for sinne by the word of God, other so ought to doe.

2 What an horrible sinne murder is.

3 Particuler sinnes knowne, must particulerly be confessed.

4 The same sinnes will often recourse, and accuse the conscience.

The Author followeth, who is repeated, with a speciall fauour of his.

The

The Authour is God, and is here repeated, as a note of faith and boldnesse in the Prophet. Whereby hee sheweth, that God, can, will, and that Dauid looketh for helpe.

And the Prophet doth the rather repeate it, 1 to affect himselfe with the considerations of Gods maiestie, 2 and to stirre himselfe vp to pray with his hart, 3 and with all to shew how impatient faith is of delaies.

Now this fauour is saluation of { soule. / body.

Hetherto hath beene the second speciall part of this psalme in petitions, now followeth the 3, which is thanksgiuing, from the latter part of the 14. verse to the 18.

To this praising is there a passage made, verse 14, 15, & a setting downe of the dutie of praysing in the rest.

The passage hath the profession of this dutie, and correction of the speech.

The profession is in the latter part of the 14. verse, and hath in it, 1 the kind of dutie, 2 the instrument, 3 the matter.

The kinde of dutie is singing with ioyfulnes, which hath great vehemencie, boldnesse, and cheerefulnesse.

Vehemencie is in earnest setting of the minde.

Boldnesse in perswasion, that the dutie pleaseth God.

Cheerefulnesse is whereby we readilie vpon the occasion giuen, breake out into the praises of God, and are glad that we haue occasion so to doe.

The instrument is the tongue, the minde is not sufficient. 1 God will haue the whole man: 2 others must likewise by vs be prouoked.

Neither did the tongue onely sing, the hand played. So must wee, all the waies we can, testifie our desire of praising God.

But some man may say, what doth musicke helpe to the prayse of God?

Aunf. Nothing simply: 1 by it the minde of the singer is shewed: 2 and somtimes the mind dull, is stirred vp.

The

The matter is the *righteouſnes of God.* This is the dittie of his ſong.

The iuſtice of God doth heere ſignifie the truth of God in keeping his promiſe, as Rom, 3, 25, 26, to wit, towards ſinners repenting. So likewiſe in the Syriac tongue, iuſtice is put for mercie.

1 Now Dauid thus ſingeth euen in the houſe of his pilgrimage. Pſalm, 119, 54.

2 He doth not therefore ſing amorous ſongs.

3 Now indeede, as all the ſtatutes are to be our ſongs, that is our delight to meditate in, ſo eſpecially Gods promiſes of mercie toward repentant ſinners.

4 May not this be ſome comfort, that hee calleth Gods mercy iuſtice: ſo as that God ſhould not be iuſt, if he were not mercifull to ſinners according to his promiſes?

Hetherto the profeſſion of dutie, now followeth the correction of the ſpeech, *open my lippes. &c.* Wherein the prophet cloſely reproueth himſelfe, in that hee ſo profeſſed his indeauour of praying God, whereas indeed this is the gift of God: ſo as that vnleſſe God open the mouth, wee cannot praiſe him. *verſe.15.*

This correction or mending of the ſpeech, aſcribeth all to God, the act of opening the lips, and the effect, *My mouth ſhall ſhew thy praiſe.*

Open my lips, is a part for the whole, the prophet prayeth for abilitie ſufficiently to praiſe God.

1 No man of himſelfe alone can rightly praiſe God. Naturall corruption will ſtop his mouth.

2 If a man cannot open his owne lips to praiſe GOD aright, 2 much leſſe can he direct his hart to pleaſe GOD, 3 ſurely he cannot compoſe his outward man.

3 And if a man cannot rightly open his mouth, let him not be haſtie with it. Eccleſiaſt. 5, 1. 4 How earneſt would his man be to haue his hart ordered?

The effect followeth, wherein is the { inſtrument *mouth.* worke. *Shewing the praiſe of God.*

Praise, is acknowledging or witnessing of excellencie.
God is most excellent euery way.
Shewing forth, hath 1 often repeating: 2 particuler reckoning vp, 3 cleere setting downe.
All which we ought towards God to performe.

verse, 16. Thus much for the passage to the praise, now followeth the setting downe of the praise or thanksgiuing.

And that after two sorts, first by way of deniall, then by affirming.

Both, the deniall and affirming, haue the { thing. / reason.

That which is the deniall, is in these words, *Thou desirest no sacrifice, though I would giue it, thou delightest not in burnt offerings.*

This part denieth the vnsuffi- { *sacrifice.* / cient thing to praise God by { *burnt offering.*

The reason, for that God is not delighted with sacrifice, neither wisheth burnt offerings.

I thinke the verse might better bee distinguished thus. *Thou art not delighted with sacrifice. Thou desirest no burnt offering though I would giue it.* For the speech increaseth, greater is burnt offering then sacrifice.

But first know the meaning of the words.

Sacrifice properly so called, is a part of the Iewish worship of God, where somewhat was offered to God.

It was of two sorts. 1 Propitiatorie, to procure fauour with GOD. 2 Gratulatory, to witnesse thanksgiuing to God.

The second is meant in this place: and that was sometimes burnt offring, which all was burnt and offered vp to God. Sometimes called sacrifice when some beast was killed, but part was reserued for the offerer, part for the priest, part offered to God.

That which in English is translated *desirest*, were better, *art not delighted with*, spoken after the manner of men, that

is,

is, dooſt neither commaund that I ſhould offer it, nor dooſt ſo approue of it, when I offer it.

That which is tranſlated *delightest not in*, were better *wilt not*, that is, dooſt not care for.

We are wiſely for all this to vnderſtand this deniall, for it may ſeeme ſtrange that God ſhould not like of that which himſelfe commaunded, as ſacrifice, & burnt offerings. &c.

Firſt therefore God liketh not theſe ſacrifices onely, and for the deede done as ſundry performed them. 2 He liketh them not ſo much as he doth the other of a broken hart. For ſo denialls are by way of cõpariſon. Looke Hoſea 6,6, Ioel 2, 13. 1, Pet, 1, 12. Thirdly, God liketh them not, as the Iewes many times performed them. Looke Eſay 1, & the 66. chapters.

Que. Did the Iewes reſt onely in outward things, & had not thoſe of the life to come.

Aun. No. The elect Iewes enioy euerlaſting life, as well as any of vs ſhall.

Que. What difference is betweene the Iewes and the Chriſtians this way?

Aun. In the maine matters of ſaluation nothing, the ſame God, the ſame Chriſt, the ſame Spirit, the ſame word, the ſame faith, hope and charitie, &c. In outward things ſomwhat, they had more ſacraments then the Chriſtians, the outward matter of them was diuers, the continuance was not for euer, as the Chriſtians are, things were not ſo cleere among them, as among the Chriſtians.

Que. Why did God ordaine that, which afterward hee did aboliſh?

Aun. The fulnes of time was not yet come, and GOD would breake the proude hart of the Iewes by theſe ſo many duties.

1 By this wee may perceiue, that a man may doe duties which God hath commaunded, and yet not pleaſe God.

2 That nothing will pleaſe God from vs, onely for the deede done, without inward motion of the mind, with faith in Chriſt, with deſire to pleaſe God, by endeuouring accor-

ding to Gods commaundements.

3 Sometimes it so may fall out, that a man may omit some outward dutie, without any great fault.

4 When there is some cause that some-what of the worship of God should not be performed, neuer omit the spirituall.

5 If in Dauids time sacrifices were not alwaies needfull, what shall we now thinke after Christ, of the abhominable sacrifice of the masse?

Hetherto the part denying, now followeth the affirming
verse, 17. part, shewing what are the most acceptable sacrifices to God. Now this part hath in it, the reckoning vp of these sacrifices, and the commendation of them.

The reckoning of them setteth downe two, *a broken spirit, a broken and contrite hart.*

The cōmendation sheweth, that 1 they are sacrifices, that is in steed of all, 2 of God, 3 such as God despiseth not.

The *spirit* and *hart*, signifie as before in the 10. verse.

Broken and contrite, speeches taken from things beaten into diuers peeces.

Contrite, beaten as it were to dust or pouder, *broken* is opposite to solid and hard, which yeeldeth with much a doe, of which sort is euery mans hart by nature: hence are those speeches, *a brasen fore-head, an yron sinew. &c.*

The better to know what this contrite hart is, let vs first set downe what it is, 2 how it is gotten, 3 how it is tryed.

A contrite hart is voyde of any conceit of the own worth, thinketh it selfe worthy of any punishment, and esteemeth all it owne things most base, followeth the word of GOD into all formes, is comforted at the least signe of Gods fauour, cast downe at the least signe of his displeasure, easily vpon iust occasion is moued with affections of loue, feare, ioy, hope, &c, is alwaies full of pitty to others, maketh conscience of small things.

It is gotten onely by the worke of the holy Ghost. Eze. 11, 19. Iohn 3, 6.

The Spirit worketh without meanes, in infants, as in

Iohn Baptiſt. By meanes of the word, 1 preparatorily by the Law, 2 effectingly by the Goſpell.

The law prepareth, the Goſpell finiſheth, and worketh grace, as Nilus maketh Egipt fruitfull: heereupon it is called the *miniſterie of the Spirit*. 2, Cor, 2, 8.

A helping cauſe to theſe, are, 1 priuitie to a mans ovvne ſinnes, infirmities, ſlippes: theſe keepe the hart the ſofter.

2 The croſſe ſanctified, as in Dauid, Ezechias.

Now heere is breaking and contrition in two degrees: to teach vs how we are to proceed. Not to reſt in a little breaking, but to goe on to grinding.

It is tried, for that 1 it chiefely medleth with it ſelfe ſtraitly, hath leyſure to looke to others, for it findeth it ſelfe ſo broken, that all paines is too little to make it vp, as in the publican, the woman. Luke. 7.

2 It trembleth at the word of God, Eſay 66, 2, not onely at his workes, ſo did Elie, Dauid, Ioſiah, Ezechiah feare at the word.

3 Is patient vnder affliction.

4 Looketh not to outward things more then needs muſt.

5 Can abide no delay.

6 Cheereth vp it ſelfe onely in Chriſt.

7 Is not haſtie to vſe inordinate meanes, but hangeth vpon GOD.

The commendation remaineth. Firſt, that theſe are ſacrifices, that is, one broken hart is as good, nay better then all the ſacrifices in the world.

2 They are of God, that is moſt excellent, as the hill of God, trees of God, note an excellencie. They are the more excellent, for that they are, 1 of the greateſt price, 2 moſt hard to be performed, 3 moſt rare.

3 God deſpiſeth them not. It is a kinde of ſpeech, where more thē is ſpoken is vnderſtood: *thou deſpiſeſt not*, 1. thou makeſt great account of. Eſay 57, 15.

1 So as that none broken in hart ſhould be diſcouraged, ſith God doth like them.

2 We likewiſe ſhould not thinke hardly, but moſt kind-

lie of such.

verse, 18. Hetherto hath beene the first, and greatest part of this psalme for the prophet himselfe: now foloweth that which is for the whole Church, frō the beginning of the 18. verse to the end of the 19.

Whereof are two parts { petitions / prayses } for { Sion. / Ierusalem. }

The petition for Sion is, *be favourable to Sion for thy good pleasure.*

Wherein are the { thing. *favour.* / manner, *for thy, or according to thy good pleasure.* }

But first we may perceiue, it is our part to pray for others, as well as for our selues: 1 because of Gods commaundement: 2 for that we are the better if others be well: 3 We are members of one body, and God is all our Father: 4 but Dauid doth thus more particulerly, because he might feare that for his sake, God would afflict Sion and Ierusalem.

Sion was the hill in the Cittie of Dauid, where afterward was built the Temple, & now was the Tabernacle. It seemeth to be put heere for the Church.

And in that for { persons. / things. }

Persons are especially those who are of the housholde of faith. And,

1 Those parents who beget to Sion, as faithfull Ministers furnished, and endeuouring to instruct in wholsome doctrine. Not Wolues, not hirelings.

2 Nurcing fathers and mothers, Kings & Queenes, Magistrates.

3 Daughters of Sion, particuler congregations.

These he prayeth may 1 multiply, and 2 florish for the Churches good.

The things are: 1 publishing of sauing doctrine: 2 frequenting holy assemblies for exercise of the worde prayer,

and

and ſacraments: 3 withſtanding hereſies: 4 procuring godlie gouernment of the Church.

The thing be *fauourable*, 1 that is, giue theſe thinges, 2 continue them, 3 bleſſe them.

The manner, *for thy good pleaſure*, 1 not for our merrits: 2 vvhat meaſure thou thinkeſt good.

The petition for Ieruſalem foloweth, wherein wee may conſider, 1 obiect, 2 act.

Obiect, the wall. Act, build.

Ieruſalem, the chiefe cittie of Paleſtine. Firſt called Salem, Gene, 14, 18. Pſalm, 76. After that it was called Iebus, Iudges 19, 10. and of theſe two names, Hieruſalem as Iebuſalem, though ſome thinke of a verbe *Iire* and *Shalom*, which is, ſhall ſee peace, and it is in the duall number, as *Ramathaim*, 1, Sam, 1.

With this was after ioyned the Citty of Dauid: ſo were there three Cities in one.

Nowe this cittie was once the ioy of the whole earth. Looke pſalme, 48, 1, 2, 3. and is taken properly for that Cittie before named, improperly for heauenly, or earthlie Ieruſalem.

In this place it is taken both wayes, for the Citty that then was, and a politicall ſtate of the people of GOD for afterward, as Eſay 2, 3. Pſal. 122, 3, 6.

A politicall ſtate, is a company of people well ordered & furniſhed with things neceſſary for this preſent life.

Which may fitly be reſembled to Ieruſalem. Becauſe 1 that as Ieruſalem had, ſo other ſtates ſhould haue Lawes from God: 2 that as in that cittie, ſo in others, God ſhould as it were, keepe his Court, 3 where ſhould be likewiſe the pure worſhip of God.

Forget not then, 1 that outward things come frō God.

2 That we are to hang vpon him for them by faith.

3 So to ſeeke outward things, as chiefly to haue care for that which is for the common good.

Thus much for the Citty for which the prayer is made, now followeth the obiect, & ſpeciall thing prayed for: *the*

walls

walls of Ierusalem.

VValls before gunnes were inuented, were the chiefe strength of a citie, so as heere they are mentioned for that which is the sureſt and safeſt for a politicall state. Of which sort are:

1 Godly lawes, which are grounded vppon the equitie of the word of God, 2 leaue least to men and Iudges discretions: 3 are most for the common benefit.

2 Good Magistrates for peace and warre, these must 1 feare God, 2 hate couetousnes, 3 be diligent, 4 respect no persons, 5 seeke the glory of God, the good of the country.

3 Continuall succession of good princes. 4 Loyaltie of subiects toward their soueraigne. 5 Repulsing the open enemy, repressing priuie seditions. 6 Wealth. 7 Bringing vp of children in the feare of God. 8 A life at all handes framed according to the word of God.

The act foloweth, *build*, that is, if these be absent, 1 giue them, 2 if they decay, restore them, 3 increase them more and more. Thou ô God who onely canst.

verse, 19, The thanksgiuing foloweth, verse 19, wherin is mention made of the dutie, and the acceptance.

The duty is one and the selfe same of giuing praise, and yet set downe in 4 branches, 1 *offering sacrifices of righteousnesse*, 2 *burnt offrings*, 3 *oblations*, 4 *offering of calues*, &c.

Acceptance. *Thou shalt accept thē.* Mark that as prayers, so praises should be in common for the Church.

Que. How will this agree with the 16. verse?

Aun. Looke that place.

1 Sacrifices of righteousnesses. as psal, 46, such as are offered according to the intent of Gods iust law.

2 In that whole burnt offerings were in praise, wee may perceiue that we ought likewise to praise God, 1 feruently, 2 with the whole hart, 3 though it be to our cost.

The acceptance is such, as that God cannot mislike thē. Looke psalm, 50, 23. So as vppon this acceptance, Gods children shall be encouraged to continue theyr duty of offring prayses, in bringing young bullocks. &c.

FINIS.

AN EXPOSITION vpon the tenne Commaundements.

ALl mans happineſſe is in the knowledge of GOD. God maketh himſelfe knowne by his word: a part whereof is the morall Law, imprinted at the firſt in Adam and Eues hart: after, when that the light of it began to weare away, it was proclaimed to the world, engrauen in ſtone, kept for record in the Arke of the teſtimonie, in opening and applying whereof, moſt of the Diuine Writers did ſpend their time: euen Chriſt himſelfe came to teach it, and doe it, and of it one iote or tittle cannot poſſibly faile. It ſhall keepe the vſe that euer it had ſince the fall, to the generall reſurrection, and therefore is as needful now to be vnderſtood as at any time.

It is commonly called *the Decalogue*, or tenne wordes or commaundements, for that there be tenne: *the morall law*, for that it ſetteth downe all duties for manners of mankind, of all ſorts and conditions, ſometimes *the Law*, for that it is the abſtract and abridgement of all lawes for humane behauiour, meaning though the morall law, not law in generall: & is ſet downe in the 20 chapter of Exodus, from the beginning of the firſt verſe, to the end of the 17 verſe. In all thoſe verſes are two things cõtained, the one an entrance into the commaundements, the other, the treatiſe & commaundements themſelues. The entrance is in the two firſt verſes, for the more orderly ſetting down of the commaundements, and is likewiſe double:

According to the { Regiſter / Author } of the Law.

The Register or recorder of this law heere, is Moses, who having set downe in the former chapter some preparatiues for things to be done in this 20 chapter, in the beginning of this passeth on, implying things done before, withall, setting downe that which is to follow.

Hee implieth things done before in the first word *then*, whereby hee sheweth, that as those before were necessarie, yet were they not sufficient, for somewhat else is required.

He setteth downe that which followeth in these vvords, *Then GOD spake all these words, and said.*

Wherein we may consider the { matter. / appurtenances.

The matter is, *these words*, that is, these sentences following in the meaning of them: so as that they must needs be excellent, seeing God thought no scorne to publish them, and they cannot but be hard to men as we are, comming from such an infinite wisedom as is in God.

The appurtenances be diuers, first of the time *then*, that is, after the things mentioned in the former chapter, whereof one is this, that the whole people were called togethes, neither till then was the law published.

Whereupon as then, so alwaies must we know, that not onely all the people of God, but also all mankinde should take knowledge heereof.

Another is, that they should sanctifie themselues, verse 10, that is, vse due preparation to come before God, and heare his word: so was Moses before bid to plucke off his shooes, Exo. 3, 5, so Iosh. 5, 15, against this offended the Iewes, Acts 7, 51, beeing of vncircumcised harts and eares. For indeed all beeing vncleane, and vntoward, had need of most cleansing and fitting.

Now this preparation is (though among the Iewes some ceremonies were vsed) 1 in freeing and disburdening our mindes, not onely from vnlawfull busines, but euen from those of outward callings particulerly.

2 Presenting our selues and duties, before GOD in the righte-

righteousnes of Christ.

3 Praying to God, as to forgiue our want of preparation. 2, Chro. 30. 18, 19. so to assist vs with his Spirit, as that wee may performe our dutie in attending vpon his ordinances, to the pleasing of God, and that he may direct all the businesse for our good, and we our endeuour to his glory.

A third, is the disposition of the people, 1 that they all were afraid, at the hearing of the thunder and noise, & seeing the fire. So is God wont to doe, the readier to procure reuerence, to cast men downe, as Elias, Saule, &c. So as that vnlesse we be humble in a sence of our owne vnworthines, we are not fit to heare any part of Gods word. 1, Reg, 19, 11. Acts, 9, 3.

The second appurtenance, is the person, deliuering this Law, and that is the Lord God himselfe, Father, Sonne, & holy Ghost, attended vpon with millions of Angels, Acts, 7, 53, Gala, 3, 19. so that there is neuer an idle word, but all full of wonderfull wisedome.

The third is the manner of deliuery of this law, *GOD spake*, that is in a sound of words, as Moses telleth, Deut, 5, 24, that they heard a voyce. In which sence (I take it) Stephen calleth them *liuely oracles*, for that they were vttered by liuely voyce. Not that they did giue life, for Moses himselfe was wonderfully amazed, Heb, 12, 21. & Paule sheweth, 2, Cor, 3, 7, that the law was the ministerie of death. So as that the best way of attending to the law, is by hearing. Acts, 7, 37,

The fourth is the perfection, *all*, not leauing out one. So as that what God hath commaunded, who dare but after the same manner publish?

The fift and last, is implied in this word *saying*, vvhich meaneth distinctly, treatably, that euery one might take knowledge of, as the words, so the meaning of this Law.

Thus much for Moses entrance: now followeth that of GOD himselfe, and is in the 2 verse, and consisteth of reasons which might preuaile with the hearers of this law, to giue attendance thereto, and yeeld obedience.

The first reason is this, *His law who is* Iehoua, *that is, the onely true God, is to be attended and obeyed.*

This law which thou now heareſt, is mine, the onely true God and Iehoua: *therefore it is to be attended vnto, and obeyed.*

There can be no doubt in any of this, and therfore God himſelfe, ſtandeth not further to proue it, but onely is content barelie to ſet it downe.

The ſecond reaſon is, from the diuers and great benefits, which God beſtowed vpon them, and may be thus framed. *His law who hath beſtowed moſt excellent benefits vppon you, ought to be attended vnto, and obeyed.*

I, who deliuer this law, haue ſo done by you, therefore, &c.

Now what force benefits haue to preuaile with receiuers, for all obedience, becauſe it is cleere, God doth not further proue.

It were enough for God to commaund, but to preuent with kindneſſe, would breake any good natured hart.

Now the benefits which God beſtowed vpon them, are mentioned to be of two ſorts, generall, or more ſpeciall.

Generall, is that which is the fountaine of all: viz. Gods couenaunt made with his people, and may be ſet out after this manner.

I who haue taken you to be my people, and haue promiſed to be Iehoua *your God, you muſt attend and obey my law.*

But it is thus betweene you and me, therefore, &c.

And in this benefit, another ſpeciall reaſon is implied, from the profeſſion of the people. For howſoeuer God couenaunteth with his people, yet vnleſſe they againe couenant to take him for theyr God, it is not ſufficient, and therefore God meaneth this, that they couenaunting to take *Iehoua* for their God, muſt attend and obey his law.

But ſo they haue done, therefore, &c.

And ſurely, there cannot be any ſo effectuall reaſons, to enforce all obedience to Gods law, as this. For taking God to be our God, we cannot but performe all fealtie vnto him: this profeſſion haue our parents made for vs, wee for our ſelues in ſacraments and prayers.

More ſpeciall, are ſuch as by name are heere reckoned vp: and thoſe two, not but that God had beſtowed more

vpon them: but because,

1 These were very fresh in memory:

2 And in these GOD manifestly shewed himselfe to be the true and theyr God, 1 by his wonderfull power in miracles and strong workes, 2 by the constancie of his promises, vttered so long before, for their entring and going out of Egipt diuers hundreth of yeeres before, 3 by his wonderfull mercie and kindnes toward them, in so preseruing, multiplying, and deliuering them.

3 They were in themselues of speciall excellencie and worth.

The first of these is, *bringing out of the Land of Egipt.*

Egipt in it selfe had many & great commodities, but here it is considered, as giuen to idolatry, and euen of the vvorst kind, to worship Crocodiles, Cats, yea Onyons and Garlicke, and most base creatures: so as that the Israelites could not liue among them with good conscience, neither would the Egiptians suffer the Israelites (by theyr good wills) to worship God otherwise then themselues did: so that deliuerance from hence, must needes be a great fauour, where to haue doone as others, would bring no comfort of conscience, but hell for afterward, and to haue done otherwise, had brought certaine outward danger. VVell therefore doth God reckon vp this fauour, as to teach what an intollerable thing it is to liue among idolaters, and what a speciall fauour to be deliuered from amongst them: vvhere no meanes of saluation are, all sinnes raigne, and where if one be once entrapped, it is most hard to winde out.

No lesse slauery then this were the Churches in, in Romish Egypt, so as that deliuerance from thence, ought to preuaile alike. For surely the masse, images, reliques, bread, &c. are as vile Idols as euer were among the Egyptians.

The same may be saide for all such as are vnregenerate, that theyr slauery is very great.

The second benefit is, *bringing out of the house of bondage*, or *seruaunts*.

Now as the former is spirituall, this is bodily, implying

the many vexations, which the Israelites were faine to beare by the tyrannie of the Egyptians. And because slauerie or bondage is most heauie to an ingenious nature, therefore this is named for the others.

For besides the tedious buildings, their making of brick, gathering of straw, and beeing corrected, they were constrained to cast out their young children to death, &c, so as that deliuerance from hence, was a very great fauour. Whereby marke, that euen bodily fauours must not be forgotten. VVee all haue greater, so as our obedience had need to be more.

Thus much of the entrance which God maketh, now follow the Treatise & commaundements themselues, from the beginning of the third verse, to the end of the seauenteenth. For the profitable vnderstanding whereof, somewhat is to be knowne, before wee come by peece-meale to consider thereof. And this is in certaine generall directions: as that,

1 This law requireth full obedience of the whole man. The whole man I call soule and body, with euery part & power thereof. Full obedience doth signifie, 1 euery parcell of obedience. 2 In the fullest measure thereof. 3 In longest continuance, as the nature of the commaundement is.

2 This law by some one particuler or part, meaneth the generall and whole, as an *Idoll* is put for any meanes of false worship, *parents*, for all betters, *killing*, for any hindring of life, &c. *Thou*, for euery one or none.

3 The forbidding commaundements imply the contrary affirming, as *thou shalt haue no other Gods, &c.* that is, thou shalt haue me for thy God, &c.

And affirming cõmaundements imply the denying contrarie, *keepe holy the Sabbaoth*, that is, doe not breake it, *honour thy father*, that is, doe not dishonour him.

4 All estates and persons are bound to keepe this Lawe, none are exempt.

5 There is a manner of speech, *shalt not*, for mayest not

haue,

haue, or oughteſt not, the ſecond future for the firſt, or future tenſe for the imparatiue mood.

6 Such as can keepe this law in the perfection of it, ſhall be bleſſed: ſuch as breake it neuer ſo little, deſerue to be damned in hell, in euerlaſting miſery for euer.

7 For ſuch as are not turned to God, it ſerueth to humble them, and driue them to Chriſt.

8 For ſuch as are turned, it is a rule of life.

9 None can diſpence againſt this law but onely God, neither in whole nor part.

10 No creature can fully ſee into the depth of the doctrine, and particulers contained in this law.

Theſe are ſome generall directions, the cõmaundements remaine in the ſumme, and ſorts, and number of them.

The ſumme of all is loue.

This loue is toward God or men, from whence ariſeth the ſorts and numbers of the commaundements, vvhich likewiſe are deuided into two Tables, as Deut. 5, 22. Heb. 9, 4.

Theſe were two (as it were) leaues of ſtone, ſome Rabbins write of moſt precious ſtone, written by God himſelfe on both ſides, within and without, (otherwiſe then afterward the Iewes were wont to write in roles) kept for afterward as records.

In the former table are ſuch duties commaunded as wee owe vnto God, and hath commaundements foure, from the third verſe, to the end of the eleuenth: in the ſecond table are the other.

The commaundements of the firſt table, are touching mans loue and dutie towards God, and inioyne the hauing of God for our God, and the worſhipping of him.

The hauing of God is commaunded, verſe 3. the worſhipping of him, 4, 5, 6, 7, 8, 9, 10, 11.

The commaundement which is for the hauing of God, Chriſt calleth *the firſt, & the greateſt commaundement*, Mat. 22, 38.

And *firſt*, for that from it all others in nature flow, firſt

must a man haue God, and then worship him: secondlie, for that it is impossible that a man should well vnderstand the other without this.

It is called *great*, for that the true vnderstanding and vse thereof, is of great importance, as also for that it is one of the hardest to be kept, and stretcheth very far.

Commaundement. 1.

This cõmaundement is, *Thou shalt haue none other Gods before me*: in which we may consider the words, and then the meaning. Our English, *thou shalt not haue*, is in the Hebrew, *there shall not be to thee: shall not be*, for *may not be*, or *ought not to be*, so as if there be, thou sinnest. So as likewise *shalt not haue*, must be vnderstood, *oughtest not to haue*.

And these words *to thee*, is not onely to thy selfe, but to any of thine, or any by thy meanes or occasion, whom thou maist lawfully hinder.

Other Gods. It may be as well read God as Gods. For though the word in Hebrew be of the plurall number, yet it signifieth singulerly, and one: and besides, one worshipping but any other strange God, though hee worship not many, breaketh this law.

Other, that is, besides or with the true *Iehoua*, who I am, and those whosoeuer they be, are not Gods, but so called, as saith Paule, *though there be that are called Gods, whether in heauen or in earth, as there be many Gods, and many Lords, yet vnto vs there is but one God.* And therefore this name God, is giuen to them, according to the fashion and manner of speech in the world. Of this kind were there sundry in Egypt, as Cats, Crocodiles, &c, and other in other nations.

1, Cor, 8, 5,

Before me. The Hebrew is, *before my face*, which manner of speech is often in the Scriptures, taken from men, and giuen to God. Now in the face are the eyes, which in men are meanes of knowledge, so as that the face in this sence, sundry times is vsed of God, for his knowledge, as Gene, 6, 11. Gene, 10, 9, *before GOD*, or *his face*, that is, in his knowledge. Now likewise because Gods knowledge is euery where, looke psalme 139, 1, 2, 3, 4, 5, 6, 7, in vvhich

respect

respect, sundry learned men haue said, God is all eye, because he knoweth all things: therefore Gods meaning is, that they should not haue any other God at all, so as he may know, and nothing can they doe but hee will know, therefore must they haue none other. These are the words.

The meaning is in the matter contained, the sum whereof is this: *Thou must haue me to be thy GOD, and none other.* And heere are two parts, the one affirming what we ought to doe, the other denying, and forbidding. The affirming is, *thou must haue me to be thy God*, the which is more largely set downe, Deut: 6, 5, Iosh: 24, 15, Math: 4, 10. Now this giueth vs to consider of *persons*, and *dutie*.

Persons, who is to haue, and whom to haue.

Who is to haue, *thou*, that is, no partie in the world, of whom, or to whom it may be said thou, as before.

The *person* whom wee are to haue, is set downe in this word *me*, who is heere the speaker, and setteth out himselfe verse 2, and must be considered as he setteth himselfe out in the Scriptures, one God, Father, Sonne, and holy Ghost: eternall, omnipotent, infinite, most iust, most mercifull, & maker of heauen and earth. Looke Exod: 34, 6, 7.

This God must be vnderstood alone, as Marke 12, 29. Deut: 6, 4, Math, 4, 10. Iosh: 24, 9.

But it may be said, that in the 2 of the Kings, chapter 17 verse 33, the *people feared the Lord, but serued their gods after the manner of the nations whom they carried thence.*

Aunswer. The Author doth not report, that the people so dooing did well, but hee onely sheweth what they did, meaning indeed to declare how wickedly therein they did: and therefore Zephany 1, 5, God threatneth to cut off the remnant of them that worship and sweare by the Lord, and sweare by Malcham, that is, giue any respect vnto any other: neither indeed can there be any fellowship betweene Christ and Belial. 2, Cor. 6, 15.

The *dutie* is, to haue this *Iehoua* the true GOD, for our God. This hauing, meaneth more then it soundeth: In the world a man may haue that which he doth not regard nor

vse. It is not so heere, for so must we haue God, as that we must respect him as God, and vse him thereafter. In which sence Dauid speaketh, Psal, 73, 25, *Whom haue I in heauen but thee, and I haue desired none in the earth with thee.*

And heere are sundry things to be vnderstood.

1. Taking knowledge of the will of this God, necessarie to euerlasting life, so John, 17, 3. Iere. 24, 7, this is onely out of the scriptures rightly vnderstood: and with this knowledge is 1 abilitie to put difference betweene truth and falshood, Heb: 5, 14. 2 Acknowledgement of the truth, and cleauing thereto. So Dauid required Salomon, 1, Chro, 28, 9. and for default heerein, Paule blameth the Corinthians, 1, Cor, 15, 34. Yea for the very want heereof, in Hosea God saith he hath a controuersie with the Land. Hosea, 4. 1.

2 A deliberate preferring and esteeming of this God, aboue all things in the world: so as that for him, one can die and suffer any thing. Psal, 73, 25.

3 Reuerence, as of our father, Mala, 1, 6, this hath loathnesse to displease, as in Ioseph, Gene: 39, 9, and carefulnes in all things to please God, and doe his will.

4 Trust and affiance in him, as relying vpon the certainty of his word, & promises, as Paule saith, *I know whom I haue beleeued.* 2, Tim, 1, 12. so that wee can commit our whole estate vp into his hands, and trust him ouer all. This maketh vs patient vnder the crosse, and to waite.

5 Loue, which maketh vs like all that hee liketh, enkindling a continuall and feruent desire in vs to enioy him.

6 Recourse to him by prayer, vpon all occasions.

7 Returning to him alwaies all prayses.

Indeede, neuer shall we doe all enioyned in this commaundement, till God be all in all vnto vs. Thus much for the affirming part, now followeth the denying and forbidding part, which forbiddeth any thing otherwise then it is commaunded in the former part, and may by it be vnderstood. Where wee must remember, that neither none other God alone, beside the true God, or with the true God, is to be had for our God.

Thus much of the firſt commaundement, for hauing God, the other, which are for the pure worſhip of this God, follow. And theſe are three: one for the manner, the other for the end, the third for the time and place.

The firſt, which is for the manner of the worſhipping this true God, is verſe 4, 5, 6, whereof there be two parts, the charge, and the ſanction. The charge in the 4, & part of the fift verſe, in theſe words; *Thou ſhalt not make thee any grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth. thou ſhalt not bow downe to them, nor ſerue them.* The ſaction in the reſt, to the beginning of the ſeauenth verſe.

This charge forbiddeth all ſtrange manner of worſhipping God, and commaundeth the pure worſhip of him, & that both vnder one.

In the charge wee may conſider (as before) the perſon, and the dutie.

The perſon, *thou*, any reaſonable creature.

The dutie, in the reſt: and that touching grauen image, or ſimilitude &c. in two degrees, firſt of making, the ſecond of worſhipping.

The firſt degree forbiddeth the *making of grauen image, and any ſimilitude of things that are in the earth beneath, and that are in the waters vnder the earth.* Wherein we may conſider the action, and the obiect.

The action is *making*, which is forbidden.

Making is ſet out by the partie for whom, *to thy ſelfe.*

Making is to cauſe or occaſion firſt to be, to cauſe, or occaſion, or permit, when one may lawfully hinder, to vſe. So as that Princes who doe but tolerate impure worſhip, are condemned: the like is of Parents, Maſters, and ſuch others.

It is ſaid, *thou ſhalt not*, for *thou muſt not*, as before.

The party for whō, *to thy ſelfe*, ſignifieth not onely ones ſelfe, but for any other whomſoeuer; ſo as that, though a

man doe not himselfe, but occasion others, hee sinneth. Now thy selfe art named, for that if any haue any care of religion, it is first for his owne selfe.

The obiect is the thing forbidden to be made, *grauen image, and similitude of things that are in heauen aboue, or in the earth beneath. &c.*

Grauen image, properly is that which is cut or carued with a toole, and meaneth any thing made by art.

But heere we must be warie. For it is not simply forbidden to carue or graue, then the Tabernacle had not beene so curiously wrought, nor Salomons Temple, but this is to be vnderstood in Gods meaning, & as the fashion of some was to vse grauen images, to represent the true God by, or to worship him in them, or by occasion of them: the which is heere forbidden, and no otherwise: so as when he saith no grauen image, he meaneth, to set out GOD, or worship God thereby, otherwise it is lawfull to graue.

Similitude, is likenes, which is heere set out, by the things the like whereof is forbidden.

Similitude is put for any representation, either for the thing it selfe, or the representing of it, by painting, embrodering, printing, yea for the likenes of it imagined in the minde, namely, to represent God, or worship him by it, otherwise it is not forbidden.

The things whereof the likenesse is forbidden, are *in heauen aboue, earth beneath, the waters vnder the earth*, that is indeede, of any creature, for in these places are all creatures, the heauens signifying the ayre, as well as the starrie skie, so that birds, and such like are meant.

Yea the manhoode of our Lord Iesus Christs, and the Angels are meant. Whereby it may appeare, that the holy Ghost in likenesse of a Doue, nor the auncient of daies like an old man, should be portreyed vnto vs.

The second degree is, for not worshipping these, & that in two branches, the first, *not to bow downe to them*, the other, *not to serue them.*

This *to bow*, is of gesture, and (as I take it) signifieth to

fall

fall downe groueling, in token of honour, and is put for any outward signe of bowing the knee or body, vncouering the head, &c.

The other of seruing, is by no outward deede, of marking our selues for them, speaking in honour of them, kissing them, or any such like, to shew the least good respect of them.

So as that now it may appeare, the strange manner of woshipping of God is forbidden vnder one speciall kinde, and the pure manner implyed thereby.

This strange manner is forbidden vnder the name of grauen image, and likenesse of other things: 1 becauſe that in these, men did most offend: 2 and to these, our nature most carrieth vs, as we see in the Israelites who would haue a likenesse: 3 and besides, the Egyptians Temples vvere painted full of such likenesses.

It would be too long to set downe, both strange & pure worship: the pure shall serue, whereby wee may iudge of the other.

It is agreed by all, that there is some straight rule of the pure worship of GOD, whereto it must be framed, from whence if it swarue, it cannot please God.

The rule of Gods pure worship, is his owne voyce, will, word, Esay 29, 13. Colos. 2, 22. and that written and registred in the Bible, & Canonicall bookes thereof: so as that whatsoeuer shall not haue warrant there-from, is not to be admitted.

So as that all heathenish Idols, all Iewish ceremonies since Christes comming, must be remoued: yea all Romish pictures, crosses, blessings, pilgrimages, reliques, singings, and such like, not grounded on the word, must away.

All that the word teacheth for the pure manner of Gods worship, is either for the parts, or the properties of it.

The parts are, whereof the whole worship of God dooth consist. And they be either more principall, or lesse principall.

Principall are such as cannot be left vnperformed: as is

the ministery, and prayer.

The ministery is an ordinance of God, for the partaking of the word of God, and sacraments.

The word of God, is the truth of God, set downe in the Bible, read, opened in the meaning of it, applyed to the vse of the hearers, to worke in them knowledge, faith, repentance, and so euerlasting saluation by Christ.

The sacraments, are to confirme faith of saluation by Christ, as in olde time Circumcision, the Passeouer, since Christ, Baptisme, and the Lords Supper.

Prayer is seeking to God according to his will, for the releese of wants, with thanks for fauours.

Lesse principall, are ceremonies, and those outward actions, ordained by the Church.

1 They must haue warrant and strength from the word.

2 They must be to edification. 1, Cor. 14, 26.

Edification is building vp, that is furthering to euerlasting saluation.

And this is alwaies without scandall.

Scandall is occasion giuen of sinning. Besides, it must be with respect of the weake, so as that it cannot well be, that all ceremonies should be the same euerie where.

3 They must be comly. 1, Cor, 14 40.

This comlinesse seemeth to be the agreement that ought to be betweene these ceremonies, & the spirituall worship of God, whereto the more they agree, the more are they to be allowed: and therefore that which men thinke comlie and best for outward shew, is not alwaies best. *Caluine* saith, comely is that which stirreth vp to godlinesse, and carrieth with it grauitie and modestie. Instit. 4. 10, 28.

4 They must be according to order: in knowledge of the word of God, according to which all order must be done in obedience, and desire of peace.

These are the parts of worship, the properties may be gathered out of Iohn 4, 22, 24. Esay 66, 3. They are diuers.

1 Knowledge that it is according to the will of GOD. Rom, 14, 23. Euery one must be perswaded, Rom, 14.5.

2 Reuerence, that is, all seemely behauiour, for gesture, countenaunce, attire, attention, and such like. Esay, 66, 3. Mala, 1, 8. Psalm, 2, 11.

3 Sinceritie, without making bare shew, so as what wee pretend, we doe indeed. Esay, 58, 5. Christ often blameth dissembling in the Pharises.

4 It must be in Spirit, Iohn, 4, 22. that is, thorough all outvvard things percing to God who is a spirit, dooing all that we doe from our spirit, with feeling, and inward affection.

Hetherto hath beene the charge.

The sanction followeth, from the middle of the 5 verse, to the latter end of the sixt, wherein are reasons set downe, the more to procure attention and obedience to this commaundement.

Que. But why hath this commaundement reasons more then some others?

Aun. For that this commaundement is very easily disobeyed, and yet the disobedience thereto, is a most greeuous sinne in the sight of God.

The reasons seeme to be foure. The first: the true God *Iehoua* in all things must ye obey. I who am he, commaund you this, therfore in it you must obey me.

2 Whom you take to be your GOD, you must obey. I am your God so shewing my selfe, likewise acknowledged of you: therefore you must obey.

3 The strong God you were best obey, I am hee, therefore. For so doth one of Gods names heere signifie, strong and mighty, who can doe what he will in reuenge of disobedience done vnto him.

4 God is iealous, therefore he must be obeyed.

For the vnderstanding of this reason, wee are to know, that all do not vnderstand this word *iealous* alike. The Hebrew whereof it is, may be taken two wayes, for *iealous*, or *zealous*.

Iealous, is one who is grieued for suspition of dishonestie in his married yoake-fellow, husband, or wife.

This some Interpreters thinke to be in GOD, as diuers times the word is so translated by them, and that by occasion of the mariage band betweene God and his Church, & likewise the force of iealousie whē it doth reuenge. Which seemeth sometimes to be in God.

Neuertheless (be it with reuerence to all that thinke otherwise, with willingnesse to be reformed if I erre) I think it is not so heere to be taken.

1 Iealous, and zealous, are not alwaies both; this word heere signifieth both.

2 Iealousie is a fault, and not to be ascribed to God.

3 Some very learned men, as *Tremelius* and *Iunius*, take it for zealous.

4 It must be that heere, from whence commeth visiting the iniquitie of the fathers, &c. and shewing mercie, nowe iealousie neuer sheweth mercie.

I read it therefore a zealous God, that is, a God full of zeale, as *Simon* was called *zelotes*, or zelous.

Zeale is a most earnest affection, or the great increase of any affection, loue, anger, hatred: so as we heard before of Gods power, now we heare of his will, whereby he is most earnest to performe whatsoeuer pleaseth himselfe. Ioel. 2, 18.

So as that in this zeale is, 1 presentnesse, that is, God now at this instant is zealous: 2 is earnestnesse, 3 is continuance, as a burning.

Now he that is such a God, had neede be obeyed. God commaunding this, is so: therefore he must be obeyed.

For that some might doubt whether God be so, yea or no, God himselfe proueth that by his zealous iustice, and zealous mercie.

His iustice, in that hee saith, *visiting the iniquitie of the Father vpon the children, vppon the third generation, and vppon the fourth, of them that hate me.*

Wherein we may consider what he doth, & to whom.

He

He reſiteth the iniquitie of the fathers. Wherein is the action, the obiect. Action, *viſiting*. Obiect, *iniquitie*, Set out by the ſubiect *of the fathers.*

Viſiting, commeth of a Latine word to viſite: to viſite, is often to come to ſee, to take knowledge, and to iudge and doe thereafter, in which ſence wee vſe viſitation. So doth God proceede. Gene, 11, 5, Gene, 18, 21.

Now becauſe when God ſo commeth and findeth men faultie, he is wont to puniſh, therfore is viſiting ſometimes put for puniſhing, as pſalm, 89, 32. *I will viſit their iniquitie with the rod, and theyr ſinnes with ſcourges.* And of Dathan and Abiram. *If theſe men be viſited after the viſitation*, that is, *the puniſhment of all men.* Num: 16, 29. VVhereupon ſome tranſlate it heere, rendring, or repaying.

The obiect is *iniquitie*, that is ſinne, or breach of the law of God, and more ſpecially breach of this law: the which God neuer leaueth vnpuniſhed.

This iniquitie is further ſet out by the ſubiect in whom it is ſaid to be, that is, *fathers* and *ancetors*.

Thus much what God doth, now followeth to whom, *vpon the chyldren*, or *ſonnes, vpon the third and fourth generation.* Where we may ſee, vpon whom, and how many.

He doth thus to the ſonnes and poſteritie.

Que. Doe children beare the puniſhment of theyr Fathers ſinnes?

Aun. Yea, of ſome, as of the firſt ſin of our firſt parents Adam and Eue, and likewiſe of ſuch actuall ſinnes as our fathers haue taught vs to practiſe, otherwiſe not. For better vnderſtanding whereof know, that in ſin we may conſider the fault againſt God, and the puniſhment, whereby God is wont to ſhew his diſpleaſure. Whereſoeuer the fault is, the puniſhment is deſerued.

Puniſhments are ſpirituall, or temporall, and of this life.

Spirituall, hindering one frō euerlaſting ſaluation: theſe doth neuer God bring vppon any, but for his owne fault: and therefore originall corruption, is partly our own fault, becauſe we are part of Adam.

Of this life are such as doe not hinder a mans saluation, and befall the godly and wicked both alike, and are to the godly many times profitable.

Now indeede sometimes by occasion of others, the godly feele some outward smart, but still with Gods loue, so as such sufferings, are no punishments, but exercises and benefits, and therefore God neuer punisheth in anger other mens sinnes in vs, but such as we haue and learne from thē.

Now for that idolatry is learned by parents for the most part, therefore God sheweth, that the dutie which children owe to their parents, shall not excuse them if they learne idolatrie and false worship of God from theyr fathers.

Now all this while, no certaine punishment is named, that the offenders might feare all, neither is time mentioned, that euer punishment might be looked for.

How many this punishment concerneth, is *vpon the third and fourth generation of them that hate me.*

Where first we must remember, that this doth not stretch (as partly we saw before) but to such as hate GOD, that is who breake this commaundement: so as that wee may see, all breakers of Gods commaundements, in some sort doe hate God, vnder what pretence soeuer it be.

And that it reacheth *to the third & fourth generation*, that is I take it, to any that doe breake this commaundement, some named for all: thus wee see how God destroyed the Canaanites, &c.

This manner of speech is vsed; 1 to teach vs, that this kinde of sin is often conueied, by parents to children.

2 That parents should be carefull to instruct theyr children in the pure worship of God.

3 That children, if they meane to be free from Gods punishments, should especially seeke from their parents, to learne to worship God purely.

So as that it is much for the worshipping of God of what parents one commeth: and heere wee may learne to aunswere the Papists, what we should thinke of their ancetors and ours, who died in Papistrie. For wee see that three or

foure

foure generations may hate God.

Thus much for Gods zeale in his iuſtice, now followeth his zeale in his mercy, *ſhewing mercy to thouſands that loue me, and keepe my commaundements.*

Where we may ſee what he doth, and to whom.

He *ſheweth mercy*, that is, forgiueth their ſinnes, beſtoweth ſundry fauours of this life, and of that which is to come, as in Abraham, Iſaac, Iacob, Dauid, not for their vvorkes, but as the word is, for his mercie.

But ſome may ſay, how is this true, ſeeing that many idolaters floriſh? and true worſhippers of God are puniſhed?

Though Idolaters ſcape heere, they are puniſhed heereafter, and though the godly heere are vnder the croſſe, yet are they in Gods fauour, and ſhall enioy him for euer afterward.

Thus much for this ſecond commaundement, and the manner of worſhipping the true God.

The Commaundement. 3.

Now followeth the end in the third commaundement, wherein is ſet downe, not onely the end of the worſhip of God, but of all other duties whatſoeuer.

The ſumme of all which is, commaunding to purely vſe the Name of God, and forbidding the contrary, and that in the charge, and the reaſon or ſanction.

The charge is, *Thou ſhalt not take the Name of the Lord thy GOD in vaine.* Wherein is forbidden *the taking of the Name of the Lord in vaine.*

Gods Name is himſelfe, & he is his Name, ſo often haue we in the ſcriptures, *hallowed be thy Name*, that is thy ſelfe, *call vpon the Name of the Lord*, that is himſelfe. And it ſetteth out vnto vs his eſſence, and diuine beeing: his titles, or ſurnames, as God, Father, Sonne, and holy Ghoſt, Lord, Ieſus Chriſt: all his attributes, as omnipotent, mercifull, &c, his word, written, ſpoken, read, heard: his workes of firſt creation, of gouernment, in iuſtice, or mercy, any of his holy ordinances. &c.

Thou ſhalt not take, thou, that is none; *ſhalt not*, that is,

maist not as before.

Take, is a borrowed kinde of speech, from burthens or heauy things, which we had neede of good strength to take vp, and haue neede of wisedome to vse, so as that wee vse all the helpe we can to take them vp in the best manner.

This taking vp, is either in word, or deed.

In word, and that eyther by swearing, or bare speaking.

In deede, some other way.

Now it is not simply vnlawfull to vse the name of God, but onely in vaine.

In vaine, is, not seemely, or vnwoorthily, or otherwise then one should. This is 1 when one vseth the Name of God, without iust and sufficient cause or occasion.

2 When he doth not vse it in due manner, as he should, in feare and reuerence.

3 When not to the right end that hee ought, which is to the glory of God.

Gods glory is his excellencie acknowledged euery way, while it is knowne, creatures beeing conuinced of their owne nothing, ascribe all to God.

Gods Name is duly vsed in an oath: 1 when there is sufficient cause to take an oath.

An oath is a religious calling of GOD to witnesse in a thing, which if it be not true, we desire God to plague and curse vs.

There is sufficient cause thus to doe, when a lawful Magistrate requireth it of vs. Lawfully, according to the word of God, and good lawes of our Country, and when it is behouefull so to doe, for the glory of God, and some great good of man.

2 When it is truely taken: 3 When reuerently: 4 When by the true God, and by nothing els. And heere sundrie countries, haue sundry customes for outward manner. Abraham made his seruaunt lay his hand on his thigh. The auncient Iewes were wont to lift vp theyr hand to heauen. We lay our hand on some part of the scripture, and kisse it. These and such like, are but ceremonies, which shewe that

in all these we sweare by God, so as none needs to be scrupulous, if the ceremonie be not wicked, when the taking of God to witnesse is vsed.

Que. What may wee thinke of these speeches, *by the life of Pharaoh: as thy soule liueth: by our reioycing, &c.*

Aun. They be rather earnest vouching of thinges then oathes.

5 When one sweareth plainly, and to the minde of him that exacteth the oath.

6 When for the glory of God.

Otherwise wee abuse Gods name in swearing. Yea wee breake this commaundement if wee sweare not when wee should.

In speech without oath, Gods name is not vsed in vaine, when none of that which before was saide to be contained vnder his name, is vsed rashly, lightly, iestingly. &c.

Indeed men vse Gods name well, when they referre all that they doe to the glory of God. 1, Cor, 10, 31.

And heere 1 it is necessary that we know the vses wherto God hath ordained all things which we vse: to wit, to help vs in the knowledge, and worship of God.

2 Wee must apply all things to their proper ends.

3 In applying of them we must seeke Gods glory.

4 This seeking must be earnest and zealous.

By all this the contrary part may easily be perceiued. This is the charge, the sanction or reason followeth: *For the Lord will not holde him guiltlesse that taketh his Name in vaine.*

All this is a punishment which abusers of Gods Name shall suffer. This punishment is a great deale more gentlie set out, then it deserueth, as 1, Corinth, 5, 6, *not good*, that is, starke naught: so as the breach of this commaundement is hainous, and the more, as the glory of God is most deere to himselfe. And good reason, for if sinfull men respect their reputation, ought not God much more?

The punishment which God threatneth, is not to holde the partie offending *guiltlesse*, that is, faultlesse. The cõtrary

whereto is rounted happines. Psalm. 32. 1. Rom. 4. 7. And though no particuler punishment should folow, yet impunitie is punishment enough. *God is greatly angry* (saith one) *when he is not angry*, that is, correcteth not. And an hard hart, is punishment enough. So as that a man may be grieuously punished, and not feele it.

How grieuously GOD punisheth this sinne, looke Zachary 5. 2, 4. Leuit. 24. 16. Num. 5. 27.

The certaintie of the punishment appeareth by the manner of speech, counting guiltlesse, *hee will not hold guiltlesse*, that is, at no hand will he hold guiltlesse.

Besides, in this threatning of punishment, no time is prefixed, that offenders may feare alwaies, for indeede suddainly many times doth God come vppon the wicked. 2. Pet. 2, 3. as to Sodom and Gomorh, to Balthaser, Dan. 5. Herod, Acts, 12, 22, to Ananias & Sapphira, Acts, 5, &c.

Furthermore, no kinde of punishment is named (as before) that we may looke for all.

Last of all, there is no exception of person, euery one offending, shall be punished. Heereupon we might do well to take heede we doe not offend in this kind.

The most vsuall grosse way of offending here, is by vnlawfull swearing. Vnlawfull swearing, is forswearing, or vaine swearing.

Forswearing, is swearing to a thing which is not true, and that most commonly against a mans owne knowledge.

This we may the better take heede of, 1 if wee vse not to lie. He that will often lie, will forsweare.

2 If we accustome not our selues to sweare vainely.

3 If we remember that in euery false oath wee curse our selues.

4 If we bethinke of the grieuous iudgements which haue befallen periured parties.

Vaine swearing is, though the thing be true, yet it be not vpon iust occasion.

This may we auoyde, 1 if wee keepe our mouth as with bit and bridle.

2 Pray againſt our cuſtome of ſwearing.
3 Forbeare it to day, we may better forbeare it to morrow.
4 Get ſome to admoniſh you when you ſweare.
5 Vſe your tongue to the praiſes of God.

But ſome man may ſay, they will not belieue me, may I not ſweare then?

I aunſwere, vſe to ſpeake grauely alwaies, they will belieue you. Our light and ieſting ſpeech leſſeneth our credit, but if they will not belieue, it is their ſin, into fellowſhip whereof by ſwearing you muſt not be drawne.

Men likewiſe offend, which is not ſo much marked, in abuſe, (to the diſhonour of God) of other creatures & ordinaunces of GOD, the which are compriſed vnder his Name.

Wherfore it is good to doe all we can by direction of the word: 2 without it not to be haſtie: 3 in no caſe to do only as the common ſort doe: 4 and if any ſhould be imitated, they are the moſt wiſe and godly: 5 marke what vſage is more to and with the knowledge and worſhip of God, cleaue to that, others auoyde.

The Commaundement. 4.

Thus much for the end of worſhipping God, now followeth the time and place in the 4 commaundement. verſe 8, 9, 10, 11.

Which is touching keeping holy the Sabath day, wherein is the preparation to it, and the commaundement it ſelfe.

The preparation in the word *remember*. This *remember* in the Hebrew, is ſuch a word as may ſignifie, to call to mind ſomewhat before, or to keepe in minde ſomewhat for after, and ſometimes both, as it may heere in this place be taken. For this ordinance of God was long before, and was to laſt for afterward. And by this *memorandum* we are put in minde:

1 Of our naturall forgetfulnes of this commaundement.
2 Of the excellencie and worth of it, ſo as that God ſaith, Ezech, 20, 20. the Sabbaths being ſanctified, ſhalbe a ſigne betweene the people and him, that they may know that he

is

is the Lord their God. In so much as Ieremy. 17, 24. *If they sanctifie the Sabbaths, then shall the Kings and the Princes enter in at the gates of the Citty (of Ierusalem) and shall sit vppon the throne of Dauid, and shall ride vppon Chariots, and vppon horses, both they and theyr Princes, the men of Iudah, and the inhabitants of Ierusalem. &c.* Looke the place, so as that the godly haue made great account alwaies of this commaundement.

3 Of the institution of it in Paradise, after the creation, as beeing before the great number of ceremonies, and euen in mans innocencie.

4 To prepare our selues, for the due keeping of it, so Exodus 16, 24.

This preparation is, 1 by dispatch of our worldly busnesses for the weeke past, the night before.

2 Spending the sixe working dayes so, that with ioy wee may keepie the Sabbath holy.

Thus much for the preparation *remember*. The cōmandement it selfe followeth in the rest, and this commaundement is shortly set downe, or further declared. Shortly set downe, *keepe the Sabbath day holy.*

This, as other commaundements, hath the person, the dutie.

The person *thou*, as euery one, so especially Gouernours, as may appeare in that ones sonne & daughter must so do: a patterne whereof we haue in Nehemiah, 13.

The dutie, as others, hath obiect, act.

Obiect, is whereabout the act and practise is to be. That heere is, *the Sabbath day.*

Day, is naturall, or artificiall: naturall is the space of 24. houres equall, from euening to euening, or sunne to sunne.

Artificiall, is from the light rising, to the setting. I take it that artificiall day is here meant: and though the Iewes did count their Sabbath from euening to euening, yet it vvas but as they counted theyr other naturall dayes, not to be vp and wake all the night, no more then theyr bodyes vvill beare. And because some bodily rest is necessary, & alowed,

there-

therefore though the night belong to the day, to make it whole naturall, yet I iudge it was no more to be kept holy then the working dayes working: so as that day, is the light, and so much of the night as may be spared without hurting the body.

This day signifieth it selfe wholy, and euery houre and euen minute thereof, as the creature without hurt to it selfe and other can performe.

But this day is not euery, but the *sabbath*. *Sabbath* of it selfe dooth signifie rest, or time of rest. Heere it is put for a day specially set a part for rest, as the particle *ha* in the Hebrew, and the *affixe* sheweth.

Among the Iewes were sundry such times, as of yeeres, of weekes, of dayes, all which they were to keepe. Also among their daies, some did not so often returne, some did returne in euery seauen daies, which day dooth manifestlie appeare to be meant heere, as by repeating of the dayes of creation, the dayes of worke, &c. is manifest. This is the obiect, the act followeth: *keepe it holy*, in one word sanctifie it, both are one.

To sanctifie or halow, doth signifie diuersly. 1 To make a thing holy, by putting holinesse into it morallie. 2 To acknowledge a thing holy. 3 To appoint a thing to holy, religious, honest vses. 4 To vse thinges to those good vses wherefore they are appointed.

This day hath no more holines in it selfe then any other, that for it selfe it might be counted more holy then other, onely God hath appointed it to holy vses aboue others, and would haue vs vse it thereunto.

Now followeth the further declaration of this commandement. verse, 9, 10, 11, and that by way of exposition, or confirmation. By exposition, verse, 9, 10. Wherein God himselfe sheweth his meaning in the commaundement. Where because mention was made of a day, and keeping holy, he sheweth what day he meaneth, and what by keeping holy. Day, is the seauenth after sixe, wherin they may (and vnlesse iust cause hinder) they must worke.

Of theſe ſixe daies he ſaith, then muſt wee labour and doe all our worke. That is, in all and euery of theſe as often as they returne. Not but that ſometime one may ceaſe, as by and by may appeare, and euen ſome time out of theſe be ſet apart for the worſhip of God, for humiliation by faſting and prayer, and for giuing of thanks. Indeede ſuch dayes ſhall not binde the conſcience, no further then they haue warrant from God.

To worke, is to doe the duties of ones particuler calling, which he hath in Church, or common wealth.

Theſe muſt be doone faithfully, as vnto the Lord: Not but that ſometimes we may ceaſe.

1 For neceſſarie refreſhing of the bodie, which muſt needs by continuall toyling be wearied: and therfore Maiſters ſhould giue their ſeruaunts ſome refreſhing in theſe dayes when neede is, rather then on the Sabbath, which is none of theirs.

2 For ſome iuſt priuate cauſes of ones owne.

3 For religious vſes, as before. So as that *thou ſhalt worke*, is not alwaies a commaundement, but a permiſſion.

So ſhould one worke in theſe, as to diſpatch all the buſineſſes of that weeke, and to leaue nothing till the Sabbath: ſo did the Iſraelites gather their Manna, and prepare it before. &c.

After theſe ſixe, the next day enſuing immediatlie, is the day the Lord heere meaneth, counting from the beginning of the creation.

This day, according to the reckoning & account of our Church, is that which we call Saturday. The which for all the peoples beeing in Egypt, and the ſunnes ſtanding ſtill in Ioſhuas time, and the going of it backe in Ahaz dayes, we iudge that the Iewes did obſerue.

But heere a great queſtion doth ariſe, why we and other Chriſtian Churches, doe obſerue the next day after, which is the eight from the creation, and not the ſeauenth?

Aunſwer. The Iewiſh Sabbath is changed into that day which wee obſerue, for the keeping in memory the great

benefit of Christes resurrection, which is greater to vs then our first creation. Now this day which we vse hath ground of scripture, 1, Corin, 16, 1, Act. 20, 7, and is called the first day of the weeke, that is, *the first day* after the Iewish Sabbath, and in the Reuela. 1. *the Lords day*, for that the Lord Christ first rose thereuppon, and after appeared often in it to his disciples after his rising.

But some may say, by what authoritie was this change, & vpon what ground standeth our practise?

Aun. All learned men are not of one mind. I think they hold the truth that take it to be Christes owne changing by expresse appointment, or inspiring his Apostles so to doe. For himselfe as was said before, rose on this: on this day he appeared to Mary, Iohn, 20, on this day to Thomas, eight dayes after he had appeared to his disciples, which likewise *Cyrill* saith, must needes be the Lords day. For this cause saith *Iunius*, Gene, 17, 12, was circumcision commaunded on the eight day, as a sacrament of the eight day whē Christ rose from the dead. The Councell Foro Iulienſe saith, that Esay 58, 13, prophecied of this day. Sure it is, that presentlie it was kept by the Apostles, who durst not, if they had not had sufficient warrant, so suddainly haue left the vsuall day. *Athanasius* plainly saith, that Christ himselfe changed the day. Certaine it is, that vnlesse greater authoritie then that which changed it, and greater cause then for the which it was changed come, it may not be altered from that it is.

This sabbath is said to be of *Iehoua thy God*, that is, ordained by him, [illegible] be kept vnto him.

Thus haue wee the Sabbath day expounded what it is, now followeth the exposition of *sanctifie*: *In it shalt thou doe no worke, thou, nor thy sonne, nor thy daughter, thy man seruaunt, thy maide, nor thy beast, nor the stranger within thy gates.*

Wherein is shewen, what is forbidden, and whom, *any worke is forbidden*. *Worke*, is that which before was called thy worke, to wit of a mans particuler calling, except the calling be for duties of godlines, as of a Preacher, or the du-

ties be of charitie and kindnesse to man, or beast, or other creatures, and can neither be well done, before, or after.

Now then, if worke be forbidden, much more iest, playing, sinning.

There are forbidden a mans owne selfe, or any other by his authoritie, or suffering.

Ones wife is not named, because shee is presumed to be himselfe, that whatsoeuer is forbidden him, must be known to be forbidden her.

Sonne, or daughter, none to whom wee carrie most tender affection, and so might winke at them.

Man seruaunt, or maide, whom thou mightest haue vse for to set about businesse.

Beast, especially the labouring beast, as oxe, asse, horse.

Que. Hath God care ouer beasts?

Aun. Yea, for mens sake, least men by tending the beast in their labour, might be occasioned to breake the sabbath. Whereuppon wee must know, that not onely beasts, but whatsoeuer may neede mans help, as mill, boat, &c. should stay.

Some exception must be made, in regard of warre, or a long voiage vpon the sea, or riding post for the Commonwealths great good.

Stranger, properly, Proselite, one who is wone to the Iewish religion, others are not so to be vrged.

Marke that any ouer others, are to cause all theyrs to keepe holy this day.

Thus much for the exposition of the commandement, the confirmation followeth. Wherein are reasons to inforce to the obedience thereof: the first whereof is, God requireth but one of seauen, therefore good reason is it that wee should obey.

2 God requireth no more then that which himselfe hath done, therefore ought men to doe so. GOD resteth from creating, not from gouerning: from making new kindes, not singuler things.

3 GOD hath blessed and halowed this day to this end,

therefore it must be kept.

Thus haue wee the commaundement shortly laid open, but all this while heere is nothing of the place.

The place of Gods worship is euery where, neuertheleſſe, the publique muſt be in publique place, which becauſe it was tied to the Arke, and was flitting at this time when the Law was giuen, is not mentioned, yet was it ſet ſo, as whoſoeuer ſhould publiquely worſhip God elſwhere then there, did offend. Such places were the Tabernacle, the Temple of Ieruſalem, the Sinagogue. We haue Temples.

But indeede this muſt be remembred, none is tied ſo to any place, as the Iewes were to Ieruſalem, becauſe the temple there, was a type of Chriſt, without whō nothing could pleaſe God: and yet againe worſhip as in time, muſt be in place.

So as that in time of publique, pure, and ſound worſhip of GOD, publique places muſt be reſorted vnto, neither muſt men tary at home, or haunt corners.

But put caſe ſome notorious ſinners reſort thether, ought not I then to forbeare?

Aun. No, other mens ſinnes, if I conſent not to them, ſhall not hurt me.

It may further be demaunded, whether a man be tyed to his owne Pariſh?

Aun. Indeede pariſhes were diſtinguiſhed by men, neuertheleſſe not to be neglected, when conueniently for diſtance of place one may reſort vnto them, and there be in them ſufficient meanes to ſaluation, and no other iuſt cauſe reſtrayning.

So then publique time muſt likewiſe haue publique places, in eſtabliſhed, and peaceable Churches.

By all this hetherto we may perceiue, Gods meaning is to haue all publique duties of his worſhip, to be performed in due ſort.

All duties belonging to the Sabbath, are either before it, or on it. Duties before it are:

1 To desire the Sabbath, for the duties of the Sabbath. Esay, 58, 13, 14, and therefore Amos blameth those, who wish the Sabbath gone, that they may set forth corne, &c.

2 Dispatch of all businesse (as much as in vs lieth) that neither the rest, nor holinesse of the Sabbath be hindered. Exod, 16, 23, 29. Iohn, 19, 31.

3 That the weeke dayes duties do not drown our minds, but that we may freely, and cheerefully attend the worship of God. This shall we doe:

1 Vsing the world, as not abusing it. 1, Cor, 7, 31.

2 Taking heed of grieuous sinnes which harden the hart,

3 Hauing daily exercise in the word, and prayer.

On the day are sundry duties, which before I name this must be remembred, that,

1 All Iewish superstition must be remoued. The Iewes will not roast an apple, peele an onyon, kill a flea, snuffe a candle on this day, but hire others to doe thus for them.

It may be demaunded what should be thought of him who gathered sticks. Num. 15, 32.

Answ. Though the thing seeme small, it was very great, beeing done vppon contempt.

Que. But what for making fire?

Aun. That none which hindereth the sanctification of this day, should be made.

2 We must not iudge this commaundement as ceremoniall, beeing before the fall. Gene, 2, 2, 3.

3 Wee must haue more care of the sanctification of this day, then the bodily rest.

4 This day is as much to be spent in the duties of Gods worship, as other dayes in our owne workes: the manner of speech for both, is all one: 2 worshipping of GOD is more necessarie: 3 the time shorter.

Now then the duties vpon this day may be considered, as they are of preparation to duties, or practise of duties.

Helping to preparation is, 1 rising early in the morning, 2 sober and graue attire, not crauing too much time in putting on, or making too gay shew: 3 moderate eating and drink-

drinking.

The preparation it ſelfe is, as to the beginning of this law.

The practiſe of duties, is according to the kinds of duties.

Some duties are publique, others priuate.

Publique duties are ſuch as muſt be performed by the whole great aſſembly, in the common place for Gods worſhip. Whereof we may conſider the properties, and the number.

They muſt be 1 ioyntly of all together, ſo as that in one voice: all the eares & harts preſent are to attend. So as that in publique, none muſt haue his priuate deuotions, otherwiſe then the aſſembly.

2 They muſt be from the beginning to the end, men muſt not come ſlackly after beginning, nor depart till the end, and that aſſembly be diſcharged.

3 There muſt be all ſilence and attention.

The publique duties themſelues are: 1 of the word of God read and preached.

The word read is the Canonicall ſcriptures by peece-meale recited, ſo as that (if it were poſſible) in a yere of ſuch competent time, they might all be paſſed thorough.

The word preached, is the ſcriptures plainly opened and applied, to the neceſſary vſes of the hearers vnto ſaluation. This all that we may, we muſt procure.

He that meaneth to profit by the word preached, 1 muſt bring a teachable minde, 2 muſt pray for a bleſſing vppon himſelfe: 3 muſt diligently marke the heads & proofes: 4 exerciſe himſelfe in it afterward.

2 Making of prayer, and giuing of thanks to God in the name of Chriſt, in faith, in loue, in feeling of our wants, not onely for our ſelues, but others, with endeuour in meanes.

3 Celebrating ſacraments, not onely partaking the Lords Supper, but beeing preſent at Baptiſme, conſidering our ſelues in the preſent infant, examining our ſelues whether we finde the fruite of our Baptiſme, yea or no.

4 Gathering, that is, laying a ſide ſomwhat for the poore. 1. Cor. 16. 1.

Priuate:

Priuate duties are, which are to be performed before or after the publique assemblies are dissolued, in some priuate place, by single or few persons.

Of which kind are, 1 prayer, 2 reading, especially in searching out the textes alledged for the confirmation of doctrine, and if the Preacher goe on in a text, to reade it ouer before: 3 meditation.

Meditation is earnest, often and orderlie thinking of a thing, and is either of Gods word or workes.

Meditation of Gods word, is of that which we haue heard and read, and it is to search out whether: 1 wee vnderstand the meaning of it, 2 whether we haue sound proofes of it: 3 how we may remember it: 4 what vse it may serue vs for.

Meditation of Gods works is, when by the beholding or hearing of some worke of God, we stir vp our selues in the knowledge and worship of God.

4 Conference, which is talking of Gods word & workes with others, to edification.

5 All deedes of mercie and pittie, visiting the sicke, such as are in prison, comforting the feeble minded. &c.

6 Singing of Psalmes.

But it may be demaunded, must we doe all these?

Aun. It is required that we spend the day in these, and that if occasion of all doe not serue, at the least, in most of them.

Commaundement. 5.

Thus much for the time and place of Gods publique worship. And thus much for the commaundements of the first table, the second table, and the duties therein inioyned followeth, from the beginning of the 12. verse, to the end of the seuenteenth.

The summe and briefe whereof is set downe. Math, 22, 39, *Thou shalt loue thy neighbour as thy selfe*. Whereupon it is said, Rom, 13, 8. *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnes. Thou shalt not couet. And if there be any other commaundement, it is briefly comprehended in this saying, euen in this: thou*

shalt loue thy neighbour as thyselfe.

In this short summe, we may consider the person & the thing.

The person is our *neighbour.*

Neighbour is he or she that commeth of the same Adam and Eue, or who partaketh a reasonable soule, hee is called Esay 58,7, *our flesh*: & often in the scriptures *brother*. Such an one, though he hate vs, is our brother: so said Moses to them that stroue. Acts, 7, 26. *You are brethren*, and Salomon wisheth, that *if he who hate vs be hungry, we should giue him bread to eate*. Prou. 25,21.

Yea, so kinde should we be vnto them, as that we should pray for them. Acts. 7. 60.

Then most especially are we to shew this loue when they neede. Luke. 10, 30. 2. Kings, 6, 22, 23.

For then are they indeed as the owners of the thing, such is the Hebrew phrase. Prou. 3, 27.

Neuertheless, some difference must be made, wee must doe good to all, but specially to the household of faith. Gal. 6, 10, so as if a brother be a fornicator, &c. with him should we not eate. 1, Cor, 5, 11.

Such as are without, we ought to endeuour all we can to bring them to Christ.

Those of the household of faith, must we loue for Christ, and make to increase. VVee must liue peaceably with all, more familiarly with the godly.

This for the person: the thing is in the dutie, and the measure thereof.

The dutie is *loue*. Loue is to wish one well for the parties owne sake. It is taken sometime for the bare affection, sometime for the workes thereof, sometimes for both.

Heere it is taken for both.

In the affection of loue are: 1 iudging well of the party: 2 thinking often of him: 3 indeauouring to gratifie and pleasure him.

The effects are infinite. Looke 1, Corin. 13, thoroughout. Whereupon it followeth, that this dutie is so great, as neuer

can fully be performed, so as that likewise all other must be doone in it.

The measure is, *as thy selfe.*

We must remember loue is ordinate, or inordinate. Inordinate is, which neither hath iust cause to moue it, nor due measure in it.

Ordinate is, which hath both: this onely is vnderstood, so as louing our selues well, wee must loue other folkes likewise.

But it may be demaunded, is there no difference, between good loue of my selfe, and others?

Aun. Both must be sincere, earnest, working, perpetuall, wise. But I begin with my selfe, and things being alike, I loue my selfe in greater measure.

Hetherto the summe of the second table, which Christ commendeth, in that hee saith it is like to the other: 1 hard to be kept, 2 necessary, 3 profitable: wherupon & the former, the Law and the Prophets doe depend: that is, are chiefly spent in setting downe the duties contained therein.

The commaundements themselues of the second Table follow, requiring all duties of all sorts to men, and these are of practise and act, or of motion, and first thought.

Practise or act, signifieth such as are with consent, and these are, verse 12, 13, 14, 15, 16. whereof as the persons towards whom they must be practised are diuers, so are the kinds.

The persons are superiors, or betters, and others.

Duties in respect of betters are commaunded, verse 12. before the rest, to shew that publique must be preferred before priuate.

The commaundement requiring these duties, is the first with promise, Ephe. 6, 2, shewing some speciall regard that ought to be had thereof.

One may doubt howe this should be true, since all commaundements, if they be kept, haue promise of life, and againe, seeing the second commaundement likewise hath promise of mercie to thousands. &c.

But we are to aunſwere, that Paule in calling it the firſt, he meaneth the firſt of the ſecond table, and the firſt which hath particuler promiſe: the commaundements all, and ſo the ſecond, haue a generall and indefinite promiſe.

This commaundement chargeth to honour Parents, and forbiddeth the contrary. It hath two parts, the dutie, the promiſe.

The dutie is, *honour thy father, and thy mother.* The promiſe in the reſt. The dutie ſetteth out the parties, and the thing.

The parties honouring, to be honoured. The partie honouring, or who is to honour, *thou*, that is euery one, as before, noble as well as others, great men as well as others. So did Salomon honour his mother though hee were a King, 1, Kings, 2, 19. ſo did Ioſeph his parents, hee beeing a great Prince. This muſt be thought of for all practiſes of honor.

The parties to be honoured, *father & mother.* Who ſignifie all other ſuperiors whatſoeuer: whom God thus calleth, to teach all ſuperiors to be affected to theyr inferiors, as parents to children, in which meaning, the Romans called their chiefe men fathers: and withall, to teach inferiors in what kindneſſe they are to performe dutie, to wit, as children doe to Parents.

But Chriſt forbiddeth, Math, 23, 9, to call any man Father.

Aunſ. Chriſtes ſpeech muſt be taken in his owne meaning. Hee meaneth heere, father in that ſence it was vſed among the Phariſees, and ſuch as would be counted learned: So elſe where dooth Chriſt ſpeake, fitting himſelfe to the conceits of his hearers, as Iohn, 5, 31, *If I ſhould beare witnes of my ſelfe, my witneſſe were not true.* That is, if I were as you ſuppoſe mee to be. So likewiſe, Iohn 7, 16, *My doctrine is not mine,* that is, as you take me to be a meere man, &c. After the ſame ſort forbiddeth he to call father.

The Iewes and Phariſees vſed this as a ſwelling title, being deſirous to be called in Hebrew, *Abothemi*, that is, our Fathers: as the holy Father the Pope, ſo the Romiſh prieſts

are called fathers, they are not content with the old name of Friers, or brothers. In this sence onely dooth Christ forbid.

Father, is he who begetteth. *Mother*, she who beareth. These are Parents, now by these as before was said, are all superiors meant: so as father and mother may be considered by nature, who naturally beget or beare, among whom are grand-father, grand-mother, and so vpward to great grand-father, if they liue.

Or by office onely, when as the place one is in, requireth the dutie of a Father and mother. To which in some sort belong affinitie of Father or mother by marriage, Gardians, and such like, as the bringer vp, so was Mordecai to Hester.

This office is spiritual or bodily: spirituall in a duty which especially concerneth the spirit, or soule, & the life to come. Whereby one is a Pastor to beget, or a mother to beare to God and heauen.

Bodily dutie, which is for the most in thinges of this life, and endeth with the body, and this is publique or priuate. Publique is that which is for all of that place, as is the Magistrate, or the Schoolemaister.

The Magistrate is, who maketh and executeth lawes, & hath part of gouernment, or bearing authoritie. The Magistrate is soueraigne, or vnder soueraigne, as the Monarch, Emperour, King, Queene, &c. vnder such as are by authoritie of the soueraigne, of any sort.

The Schoolemaister, who bringeth vp in learning and nurture.

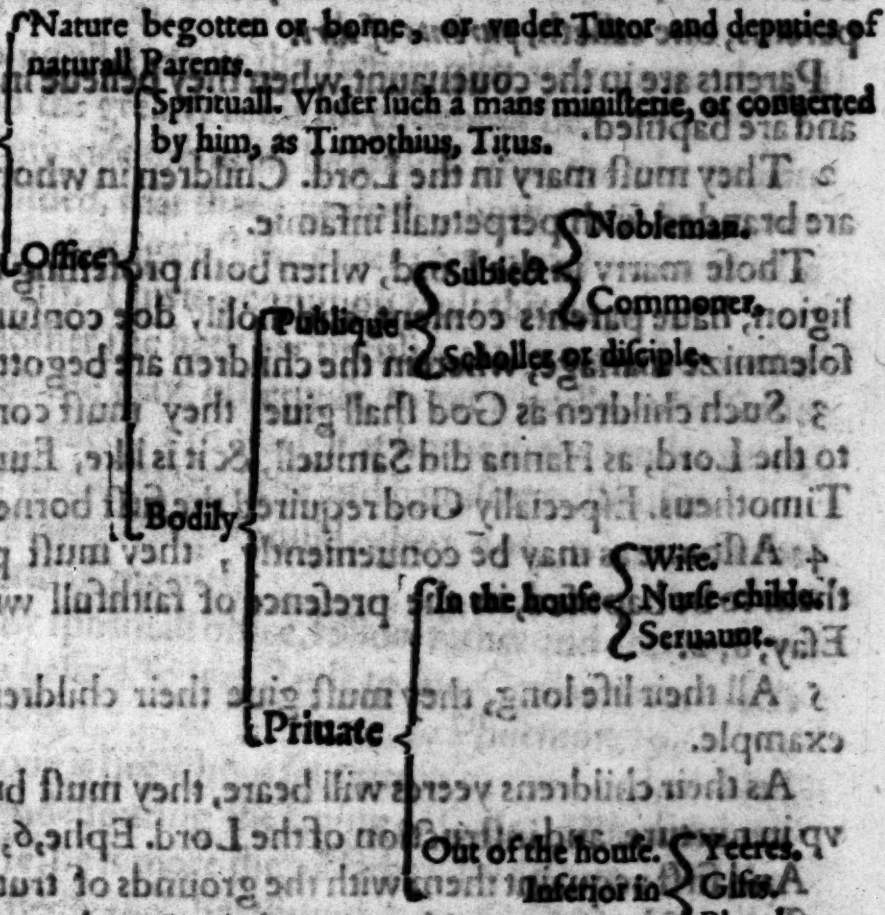
By priuate office. And this in the house, or out of the house.

In the house: the husband in respect of the wife is Father, whereupon among the auncient Romans, the newe married wife, who became good wife of the house, was to her husband as a daughter: so noteth *Budæus* vppon the Pandects, the Nurse to the nurse-childe: so noteth *Hotoman* vpon the Institutes, the Maister or Mistresse ouer the seruaunt.

Out

Out of the house, in ciuill life, the elder for yeeres: especially hee or shee who is so many yeeres before vs, as they might be our father or mother: for so they did adopt, such as for yeeres might haue been their children.

The better, for gifts or abilities to doe the duties of his calling. Somewhat likewise for blood, according to the good customes of ones Countrie. Whereby may appeare, who is a sonne or daughter, and how many wayes.



Parents shall best bee knowne by their duties set downe, children by the honour they must performe.

1 We cannot set downe shortly, all duties.

2 If wee set downe some twise, or oftner, it is for that they are common, and wee would haue them perceiued.

3 Though Superiours should faile in their duties, inferiours must not withdraw theirs: as from naturall Parents,

Prince. &c.

4 Then may superiors looke for all duties with a good hart, when themselues performe theirs.

First among all are naturall parents. Their duties are ioyntly,

1 Before euer they haue children, to endeauour themselues to be in the couenaunt of God, that their children so may be, else are they butchers of their children, before they be breeders; out of Gods couenant, better not to be. Other parents, one calleth, *parents of dirt.*

Parents are in the couenaunt, when they beleeue in Christ and are baptised.

2 They must mary in the Lord. Children in whoredome are branded with perpetuall infamie.

Those marry in the Lord, when both professing true religion, haue parents consent, and holily doe consumate & solemnize mariage, wherein the children are begotten.

3 Such children as God shall giue, they must consecrate to the Lord, as Hanna did Samuell, & it is like, Eunica did Timotheus. Especially God required the first borne.

4 Assoone as may be conueniently, they must procure them to be baptised, in the presence of faithfull witnesses. Esay, 8, 2.

5 All their life long, they must giue their children good example.

As their childrens yeeres will beare, they must bring thē vp in nurture, and instruction of the Lord. Ephe, 6, 3.

And first acquaint them with the grounds of truth, necessary to saluation, 1 at home: 2 bringing them to publique assemblies: 3 looking that they behaue themselues well there.

Secondly, as soone as may be to breake them of their corrupt desires. The neglect of this, marred Ophni and Phineas, Elies sonnes, Adoniah & Absolon, Dauids sonnes.

Thirdly, to inure them to doe things, rather for to please God, then for flattering, or gifts.

Fourthly, they must not make them too gay in coates,

but

but allow them conuenient diet and attire.

Fiftly at leaſt let them learne to write and read.

7 They muſt pray for their children.

8 They muſt obſerue their childrens diſpoſitions and gifts, and thereafter prepare them to ſuch a kind of life and calling, as they ſhall be fitteſt for Gods glory, & the common good, taking heede of idleneſſe, and euill companie.

9 They muſt haue a care in due time to prouide meete mariages for them.

In dooing all theſe, as the fathers gifts are commonly the greater, ſo the greater muſt his endeuour be.

But in any caſe this muſt be looked vnto, that the parents be not deuided, that that one doth, both muſt doe, one muſt not cocker againſt the other: one neuer mar what the other maketh. This is a common fault this way.

The mother ſhe hath her peculiar: 1 to nurſe her owne child if well ſhe may, otherwiſe, to get a godly, wholſome and carefull nurſe: 2 to teach it at home in the tender yeres, 3 to looke to the cleanlineſſe and handſomneſſe of it.

All theſe ſame things ſhould others doe, who are in the place of naturall parents.

Parents by ſpirituall office, follow father and mother.

Father as before, ſo was Paule to the Corinthians, 1,4,5, to Timotheus, 1,1,2, to Titus, 1,3, to Philemon, 19.

Such an one is hee who is ſet ouer vs in the Lord, enabled with gifts, endeuouring the ſauing of ſoules. Whoſe labors if God bleſſe, he is more then a father. By fathers we be, by ſuch we bleſſedly ſhall be, though it be GOD who is the chiefe worker. Thus was Elias to Elizeus, Elizeus to king Ioas.

One who endeauoureth this way, muſt be in ſauing doctrine, deliuering it eaſily to be vnderſtood, as particularlie as may be, beſides prayer, and continuance in all.

Mother is the Church, Gala, 4, 26, out of the which there is no ſaluation: ſo that hee hath not God his father, vvho hath not the Church his mother. This is the Catholique Apoſtolique Church, built vppon the Apoſtles and Prophets,

phets, Iesus Christ himselfe being the corner stone: The Romane Church which now is, or is so called, is not this Church.

The chiefe Gouernour or Soueraigne, is a parent: So dooth Ieremie complaine for his people, that they are fatherlesse, Lam. 5,3. being deprived of their Prince. So Deborah calleth herselfe a Mother. Iudg. 5,7.

Their dutie is to bind theyr people to keep the word of God for Gods pure worship and iustice, when they haue had instruction that way. Looke 2, Chro. 23, 16.

They must make good lawes for both.

They may not tolerate diuers and vnsound religions.

They must not permit any crime.

Vnder the chiefe are fathers, as Ioseph was, Gene. 45, 8, and Naaman, 2, Kings. 5, 19. These must doe according to the trust reposed in them, faithfully, procuring the common good, executing the lawes vprightly, beeing a terror to the wicked, defence to the godly.

Schoolemaister is a father, heereuppon are they called sonnes of the Prophets: schollers, sonnes of the Phisitians, learners vnder them. Alexander in this behalfe, preferred Aristotle his teacher, before Phillip his father.

These must teach that in youth, that will be of vse in old age: and alwaies to be dropping in true godlinesse. They must not slacke schollers, to make them tarry longer vnder theyr teaching.

The husband, he likewise, by his superioritie is a father: 1 all that he can to win his wife more and more to God.

2 Prouiding as he can, things necessary for her.

3 Dwelling with her as a man of knowledge, giuing honour to the weaker vessell, wisely bearing, or swettlie and safely curing her weakenesses whatsoeuer.

The Nurse for the time is a mother, and must doe likewise.

The Maister as a Father, must 1 bring vp his seruaunts in the feare of GOD, allowing them sufficient outward things.

2 He must haue an honest kind of life, and teach his seruaunts to vse that well.

3 He must, as he may, be present with seruaunts.

4 He must not be froward, or hard to please.

5 The Maister should looke to the man seruaunts, the Mistresse to the maids.

Parents in yeeres, 1 must as they exceede in yeeres, so go before in all goodnesse.

2 They had neede take heede of the vsuall faults of age, couetousnes, frowardnes, and putting off thinking vppon death.

Those who excell in gifts, are fathers, so are Iabal & Tubal called fathers. Gene, 4, 20, 21,

They must acknowledge GOD the Authour of their gifts: 2 carry themselues humbly with them: 3 communicate them to others for the common good.

Those excell for blood, whose ancetors for good deserts haue beene aduaunced. And these must knowe that the image of God is the best coate-armour to beare, so as that if their ancetors vertues be not in them as well as their blood, they are maimed.

Thus much what these parents are who must be honoured: among whom for that the mother who hath infirmities is named, it sheweth that euery of the former, though they haue their faults, must not want their honours.

Now followeth the thing to be performed, which is *honour*. This must be with limitation, as it is Ephe, 6, 1, *in the Lord*, that is, according to the will of God, otherwise vvee must iudge as Acts 5, 29, that it is better to obey God then men, when their commaundements are contrary. So did the three men, Dan. 3.

Neuertheless, how soeuer we doe not the wicked commaundements of parents, yet we must suffer such punishments as lawfull Gouernours, by humane lawes doe lay vppon vs, we must not resist no more then those did. Dan, 3.

Quest. But what if the thing be indifferent, which is commaunded?

Aunſw. Before I doe it, I muſt out of the word of God be perſwaded of the lawfulneſſe of it, and not doe it doubtingly, then is it ſin.

2 I muſt take heede of giuing ſcandall.

But what if ſearching to finde out the nature of the thing commaunded, I cannot finde it out in the particuler, as my Prince commaunding mee to aſſiſt the diſtreſſed King of Portugall, I ſee no further into it.

Aun. I thinke I not onely may, but ſhould be perſwaded of the lawfulneſſe of it. In this caſe I take it rather to be the Commaunders fault, if there be any, then the obeyers.

The kinde of the thing heere mentioned, is *honor*, ſhewing all manner of due reſpect, euery way in the higheſt degree.

Honour conteineth all other duties in it, and is if wee ſhould ſpeake as it is, praiſe much increaſed and enlarged, declared by all other tokens.

In this place, according to the ſundry parties to whom it belongeth, it is diuers to all & euerie, it is as much as is due. We may conſider of it as generall, or ſpeciall.

Generall, wee may call that which belongeth to all parents, and this is manifold.

1 To iudge that they ought to be honoured, for that excellencie God hath put vpon them. Rom, 1, 13.

2 To iudge them better then our ſelues in that behalfe. Phil. 2, 3. Rom, 12, 10.

3 Purpoſe to ſhew them honour in all things.

4 Commendable ſhamefaſtneſſe in their preſence. Iob, 29, 30, 21, 22, which ariſeth from the conſcience of our owne vnworthineſſe, in compariſon of thoſe who are our betters.

5 Care in all things to hide their infirmities. Gene, 9, 22, 23, 24. We ſee how that diſpleaſed God.

Infirmities ſhould neither make vs ſhew leſſe honor, nor procure vs to tell them to others.

6 We muſt pray for them, and giue thankes, 1, Tim. 2, 2.

7 Shew

7 Shew all reuerent behauiour, to bewray our inward reuerencing of them, and to cause others so to doe: and that according to the word of GOD, and honest customes of our country, as 1 to stand; and not to sit. Leuiticus, 19, 32. 2 to be vncouered: 3 to be silent and forbeare noise: 4 to giue honourable titles.

But what meaneth that, Iob. 32, 22. *I may not giue titles, least my Maker should take me away suddainly.*

Ans. It is meant of flattering and glosing titles. Therefore mark how Sarah called her husband Lord, Elizeus Elias father, Ioas Elizeus, and such like: therefore were the children torne in peeces by Beares for calling bald-head.

5 We must preuent their good desires as farre as we may know them, and not stay to shewe dutie till it be demaunded.

6 Countenaunce, gesture, gate, attire, &c, must be thereafter.

Speciall followeth, and is particular, or proper.

Particuler, which agreeth to some, but not to euery kind and partie. Therefore to naturall parents, gardians, magistrates, maisters, pastors.

1 Care to please euen the frowards: 2 obedience to their commaundements: 3 to haue a care as wel what they think of vs, as what they doe to vs: 4 to yeelde to their corrections, without answering againe: 5 to relieue them in their wants. Christ blameth such, who vnder pretence to giue to the offerings of God, gaue not to their parents: it is true of others.

6 Not to dispose of our selues in mariage, without due respect of euery of them, as the word of God requireth: 7 when we are out of their iurisdiction, to keepe an honorable conceipt and affection to them. So did Hester 2, 20.

Proper honour remaineth, which belongeth to some one kinde.

And first to the naturall parents belongeth the common and particuler honour in greater measure, so as not onely he that striketh his father, Exod, 21, 15, but also hee who cur-

curseth his father should die, Exod, 21, 17. Looke Prou. 30, 17.

The Mother bare, the father and shee brought vp, beare their infirmities, relieue theyr wants more then others.

To the spirituall father, 1, Thess. 5, 13, to haue them in singuler loue for theyr workes sake. Yea, Gala, 4, 15, that they would haue beene contented to plucke out their own eyes. &c.

This is called 1, Tim, 5, 17, double honour, which *Chrysostome* vnderstandeth for reuerence and things necessarie for life.

I thinke wee should not be curious about the number. Double signifieth much, and great honour: so the Spirit doubled, or a double portion, 2, Kings, 2, 9, signifieth very much, as the first borne was to haue a double portion.

All this honour is, that the Pastor may with more authoritie preach the word, and that the people with more fruite might heare it.

The first is, that the spirituall father may be without feare. 1, Cor, 16, 10. which is to be deliuered from vnreasonable and captious men.

Second, that hee who is taught in the word, make him who taught him, partaker of all his goods, Gala, 6, 6, thus were the Leuits prouided for.

The third, Rom. 16, 4, that they aduenture to maintaine the preachers, though it be sometimes to endanger themselues.

The fourth, not to receiue an occasion against them, but vnder two or three witnesses. 1, Tim, 5, 19.

The fift, to vse them more secretly in cases of conscience, then we will others.

To our spirituall mother we owe: 1 to iudge that shee is the keeper, witnesser, interpreter of the Scriptures, & that the authoritie of the Church hangeth vpon the scriptures, the scriptures not vpon the Church.

2 We must keepe the peace of the Church. 3 We must not depart from the Church, if it hold the foundation. 4

We muſt duly reuerence the iuſt cenſures of the Church.

To the father of the country, that is the Soueraigne, 1 not to curſe him in our thought, nor in our bed-chamber.

2 To take lawes and money of his making: 3 to be armed at his commaundement.

To the inferior Magiſtrate, to aſſiſt him for the execution of iuſtice.

All ſchollers, of neuer ſo high or great place, muſt yeelde all ſeemely dutie to theyr Teachers.

Wiues owe to theyr husbandes ſubiection, Ephe, 5, 24, ſubmiſſion, 22, as to the Lord, this is comlie, Colo, 3, 18, and is from that lawe, Gene, 3, 16. in the generall honour which was ſpoken of before. For indeed the wife is the glorie of the man, 1, Cor, 11, 7, that is, ſhe ought to doe to her husbands glory rather then her owne, and that in her attire, and ſuch things, which while they are coſtlier or gayer then their husbands, is to his diſhonour, if it be with neglect of his commaundement to the contrary, with impayring his eſtate, leeſing his authoritie ouer her.

To the nurce we muſt not be vnkind.

Maiſters muſt haue theyr honour of fidelitie, and counſell-keeping. Looke vpon Abrahams ſeruaunt, Gene, 24, Vpon Ioſeph in Egypt, before he was in priſon, when hee was in fauor with Pharaoh, looke vpon Iacob with Laban.

Let old men haue theyr due of experience, neuer to vpbraide them with the faultes of age. Looke Iob, 32, 6, 7.

To them who excell vs in gifts this honour is due: 1 that we in honeſt and plaine meaning acknowledge ſuch gifts, without hiding, leſſening, deprauing.

2 We muſt thanke God for them.

3 We muſt imitate them as farre as our kinde of life will ſuffer.

4 Wee muſt incourage all we can, thoſe, in whom ſuch gifts are.

To ſuch as excell vs in blood, we muſt yeeld that which the lawe, and our country cuſtomes and curteſies affoord.

Thus much for the thing.

A question may be, whether a man may giue ouer, and not take the honour due vnto him?

Aunswer. The honour is commaunded by GOD, and therefore none may release it but God.

Quest. What if one be a childe one way, and a Father another way?

Aun. He must giue and take honour accordingly.

Quest. Must this honour once giuen, continue the same to the same partie?

Aunsw. No longer then hee continueth in such a kind a Father.

Thus far hath beene the dutie, the promise followeth: the which is not read alike by all Interpreters.

The word which is translated *that thy dayes may be prolonged*, may be taken passiuely, or actiuely. Passiuely, as some other words, Iob, 4, 19. Luke 16, 19, in which sence some take it heere.

Actiuely, *that they may prolong*, in such sence speaketh Paule, 1, Tim, 4, 16. Iam: 5, 20, Acts, 26, 18.

Thus it seemeth to be taken heere, as it is else-where, and as some learned men thinke: wherefore let vs reade it, *that they may prolong thy dayes, &c.*

Wherein we may consider the kinde of the gift, and the meanes of it.

The kinde of the gift is, *prolonging of daies, vpon the land which the Lord thy God giueth thee.*

The meanes are, parents.

In the kinde is the naming of the gift, and setting out of it. It is named, *prolonging of dayes*, set out by *the Land which the Lord giueth.*

The chiefe thing is *dayes*, set out by *prolonging.*

Dayes, by an vsuall manner of speech in scriptures, signifie time, because a day was the first sensible distinction of time.

Now, though nothing else be named, somewhat must be vnderstood, for onely to haue dayes may be no great fauour, as in all of them to be in death.

Hee meaneth therefore dayes of life naturall, ciuill, not onely so, for though a man had neuer so many daies, yet liue in ſickneſſe, want, diſgrace, his increaſed dayes ſhould increaſe his woe.

Hee meaneth therefore dayes of life floriſhing in good health, and outward fauours of God, as Eſay, 65, 20, 21. for indeed life is not to liue, but to be in good health.

Prolonging, is not a lengthening aboue the appointed time, but granting from the firſt a long time of life.

So that now this prolonging of daies, is the floriſhing condition of any ſtate, familie, or perſon, wherein is quietneſſe, and peace, 1, Tim, 2, 2, Wealth, Rom, 13, 4. Somewhat may appeare by the contrary, Eſay, 3, 4, 5, 13, & Pro. 30, 17.

1 It muſt be remembred, this promiſe is not made for the defect of the former dutie performed, but vpon Gods own meere mercie, to ſhew how acceptable the dutie is.

2 We are not to iudge alwaies of the fauour of GOD to ſaluation, by this benefit, for ſometimes it is beſtowed vpon the wicked: nor on the cõtrary to thinke that where it is not, that therefore there Gods diſpleaſure to damnation is.

But then may we iudge, that wee are in good eſtate with it, if in it we profit in all-ſauing graces, if we vſe long life to make vs approch the neerer to heauen, and likewiſe vſe it to the good of the Church.

3 This gift is not generall and perpetuall, but as GOD ſeeth it expedient for vs, wherefore, if the queſtion be asked, why God alwaies doth not giue to the godly long life heere, it may be aunſwered, it is becauſe that God doth ſee that it is not the beſt for them.

Againe, this promiſe is more for a ſtate in generall of a kingdome, country, or corporation, where this duetie is performed, that it ſhall floriſh, then that euery ſpeciall perſon ſhall haue long life.

Beſides, if God while hee promiſeth long life, giue euerlaſting life, he breaketh not his promiſe.

Hetherto the gift named, the ſetting out of it further fol-

loweth,

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So that now this prolonging of daies, is the floriſhing condition of any ſtate, familie, or perſon, wherein is quietneſſe, and peace, 1, Tim, 2, 2, Wealth, Rom, 13, 4. Somewhat may appeare by the contrary, Eſay, 3, 4, 5, 13, & Pro. 30, 17.

1 It muſt be remembred, this promiſe is not made for the defect of the former dutie performed, but vpon Gods owne meere mercie, to ſhew how acceptable the dutie is.

2 We are not to iudge alwaies of the fauour of GOD to ſaluation, by this benefit, for ſometimes it is beſtowed vpon the wicked: nor on the cõtrary to thinke that where it is not, that therefore there Gods diſpleaſure to damnation is.

But then may we iudge, that wee are in good eſtate with it, if in it we profit in all-ſauing graces, if we vſe long life to make vs approch the neerer to heauen, and likewiſe vſe it to the good of the Church.

3 This gift is not generall and perpetuall, but as GOD ſeeth it expedient for vs, wherefore, if the queſtion be asked, why God alwaies doth not giue to the godly long life heere, it may be aunſwered, it is becauſe that God doth ſee that it is not the beſt for them.

Againe, this promiſe is more for a ſtate in generall of a kingdome, country, or corporation, where this duetie is performed, that it ſhall floriſh, then that euery ſpeciall perſon ſhall haue long life.

Beſides, if God while hee promiſeth long life, giue euerlaſting life, he breaketh not his promiſe.

Hetherto the gift named, the ſetting out of it further fol-

loweth,

loweth, *vpon the Land which the Lord thy God giueth thee.*

Where mention is made of a Land, and the giuer thereof.

This Land no doubt was the land of Canaan, which God promised to his people when they came out of Egipt vnder Moses conduct, and afterward gaue it vnto them by Ioshua, wherein they afterward continued, vntil they were carried captiue elswhere. Yet so as that it is true of any land where God setteth his people, yea any Citty, Towne, or house.

Now this land aboue others is mentioned, because it was a sacrament of the heauenly Land. So as that:

Godlinesse hath the promise of this, and that life which is to come.

In outward benefits of this life, we should be lifted vp to thinke of others, and that life which is afterward.

The giuer of this land is *the Lord thy God.* These are the words of couenaunt.

So as Gods couenaunt to vs, is the ground of all his fauours to vs, in which if we be not, we cannot looke for any thing wherein we may haue comfort. We haue nothing of our selues, it is Gods gift.

Any thing that we haue, must we thanke him for when we haue it, and seeke it of him when we want it.

If God giue earth, much more giueth he heauen, and euerlasting life.

Thus farre the kinde of the gift, the meanes follow, *they*, that is thy father and mother, as saith the wise man. Ecclesiasticus, 3,10.

Now parents are said thus to doe, as Timotheus is said to saue himselfe and those that heard him, 1, Tim, 4, 16, while he is the meanes of theyr saluation.

So parents are sayd to prolong their children, when they are meanes thereof, & indeauour themselues in such things as may procure the same.

This they doe in discharging their duties euery way, as before hath beene set downe.

And

And heere the Parents blessing is to be thought of, which no doubt is much to be respected.

VVe must put difference betweene the blessings of the Patriarks, Abraham, Isaac, and Iacob, and such others vppon their children, and betweene the blessings of other cõmon men.

The Patriarches, and such parties were propheticall, and certainly did foretell what should be, by diuine inspiration, other mens blessings are but in wish, and desires by prayer.

And this blessing of parents, is an earnest desire of a parent, that thinges may befall the children according to the will of God. Which in good may be looked for, when

1 Parents haue done their dutie towards their children.

2 Children haue obeyed theyr parents.

In euill may be feared, when parents haue done theyr duties, and children will not obey: but neuer if parents wish euill when theyr children doe well.

Parents are therefore too blame, which inioyne euill things to their children vppon their blessing as they say, for that curse causeless, shall be fruitless.

So are those that are giuen to cursing.

Commaundement. 6.

Hetherto duties of and to superiors: nowe followe the commaundements which require duties towardes others.

These duties, 1 are to be practised as well towards our selues, as others.

These duties, and commaundements, according to the number of chiefest things among men, are foure.

The first chiefe thing is life: The second chastitie: The third goods: The fourth, truth and good name. For euery of these are seuerall commaundements, and for the first, *Thou shalt not kill.* Which is to commaund preseruation of life, and to forbid the contrary.

Wherein we may consider the persons, and the thing.

The persons, who, and whom.

Person, who is not to kill, *thou*, that is none, what colour and pretense soeuer thou haue.

The person who is not to be killed, *thy neighbour.*

The person who must not kill, is to be vnderstood without a lawfull calling therero, and such an one is, who is not a Iudge, a souldier, and an executioner. &c.

Neuertheleſſe, theſe muſt remember: that they doe it according as their callings require, and that for good, and the common good.

We may see that the Anabaptists erre, who thinke it not lawfull to be a Prince, or warriour.

And this which is forbidden to all, must so be vnderstood, as that, 1 though we be prouoked, we must not thus commit a fault: 2 though time and place should seeme to serue: 3 though we might escape punishment for the same.

The person who is not to be killed, is as before, neither our selfe, nor our neighbour.

The thing is, *not to kill. Kill,* is to take away life, and yet not simply to take away life is forbidden, but the life of a reasonable creature: otherwise, a man may kill his beast for necessarie vse.

The Manichees therefore do erre, who thinke it not lawfull to kill any thing, no not to cut hearbes.

Life is whereby any thing liueth.

Life is spirituall, ciuill, naturall.

Spirituall life, when by the especiall worke of the holie Ghost, a reasonable creature liueth to the pleasing of God. Paule saith, *a widdow while she liueth in pleasure, is dead while she liueth: Dead,* that is, in spirit. *The soule,* saith S. Augustine, *without God, (specially working) is dead,* that is, spiritually; and *the soule of thy soule is faith.*

This kinde of life, one taketh away, 1 by denying the meanes, as parents of what sort so euer, with-holding the word of God from theyrs.

2 By giuing of scandall. Scandall is occasion of sinne: in which respect, Paule biddeth to take heede that our weake brother perish not, 1, Cor, 8, 11, and Christ threatneth woe to him by whom offences come. Luke 17, 1, 2. Looke Rom, 14.

This life we must procure all wee can. Iohn,1,5,16. So were the Apostles commaunded, Acts,5,20. For this cause would not the Apostles depart from Christ. Ioh,6,68.

Ciuill life is that estate which one hath in ciuill societie, as of honour, office, reputation: and this must be maintained.

Naturall life is that, which is in the ioyning of soule and body together.

Naturall life hath three degrees. The first is, cheerefulnesse of the hart: In this respect God blameth the false prophets, who made the hart of the righteous sad. Ezech, 13, 22, for indeede a sorrowfull minde dryeth the bones. Pro. 17, 22. Thus did Naball first begin to die. 1,Sam,25,37,& thus was Rebekah wearie of her life. Gene, 27, 46, for her griefe of hart at Esaus taking of wiues.

The second is soundnes of bodie, when euery member is maintained, none hurt, none taken away, so as if any be impaired, it is against life, for life is of all parts. Those therfore who cut off a member, offend against the commaundement.

The third and last is health, when euery member and power dooth his worke. Hence is it said, that life is to be in good health, and not onely to liue: therefore dooth Ionathan note his fathers fault, who made the people weake and faint. 1,Sam,14,30. Therefore is it, Iohn,4,50. *thy sonne liueth*, for is in good health: so saith Paule, *now are we aliue*, that is, are whole and well, *if ye continue stedfast. &c.*

Wherefore, all such who procure surfet or drunkennes, breake this commaundement.

But what neede we goe far for opening of this commandement? our Sauiour Christ hath doone that most excellently, Math,5,22,&c, and that by shewing the true meaning, for the breach thereof in three degrees.

In euery of these three degrees, hee setteth downe the fault, and the grieuousnes thereof.

The first degree is, *Who soeuer is angry with his brother vnadui sedly, shall be culpable of iudgement.*

The fault is, *to be angry with his brother vnadvisedly*: this is murther in hart.

Brother is as before.

To be angry, is to be displeased, with desire of reuenge.

In vaine, is when it is without iust cause or occasion, as Caine was angry with Abel, Ahab with Naboth, Saul with Dauid.

2 When it is too long. Ephe, 4, 26. for the sunne shoulde not goe downe vppon our wrath.

3 When it doth vnseemely appeare, in countenaunce, in gesture, in deede, or word.

So as that Christes meaning is, that we should be moderate in our anger. So saith Iames, 1 We must *be slowe to anger*, and Paule, *Be angry, but sinne not.*

In this behalfe, is Moses much commended. Numbers, 12, 3.

And heere we are to take heede, that neither anger doe vainly arise, and that though it doe iustly arise, it doe not rage, and both these from others to vs, or from our selues towards others.

And first, that it doe not arise in vs by others vainlie, it shall be good for vs,

1 Alwaies before hand to consider our corrupt nature, how easily it is prouoked to inkindle by anger, as gunpowder, and flaxe by fire: and therefore as they who haue such commodities, knowing their qualitie, by warinesse preserue them long from burning, so may wee our natures, that they be not consumed by anger, if we wil watch ouer them. Besides, in this behalfe, some mens complexions, giue them occasion moore to looke vnto themselues.

2 Neuer to thinke our selues worthy of great matters, but to acknowledge in hart our wretchednesse, so shall wee the better when things fall crosse, without anger beare them.

3 To acknowledge that nothing befalleth vs without Gods will, whereto we must learne in all meeknes to yeeld.

4 Not to be suspicious, one small suspition that wee are neglected, will raise great anger.

5 Be practising with our selues often, to resist our owne desires, so shall we more easily beare it from others.

6 Auoide occasions.

7 To mark the behauiour of angry men, that seeing how vnseemely it is, we may bethinke to take heede of it in our selues.

And that we cause not anger to arise in others, we must be carefull.

Alwaies prouided, that if they be angry at vs for good duties necessarily to be done, we are not to be discouraged: else should Christ, & other of his seruaunts, haue forborne their duties for other folkes angers.

But to be free from giuing iust occasion:

1 Neuer meddle with any without vertue of thy calling. Anger most commonly ariseth, when men are out of their callings, idle, vnprofitable, busie-bodies in others mens matters.

2 Deserue well of all, they shall be more then beastly that then will be angry.

3 Marke mens dispositions: such as are giuen to anger, take heede of prouoking.

4 Alwaies giue as good speech as possibly may be.

5 Be not hastie to tell reports, & when you report, make the best of it, so far as you may with good conscience.

6 Though you be much prouoked, sometimes hold your peace. Ierem. 23, 11.

7 You must sometime forbeare your right.

If anger arise in our selues, 1 let it not continue too long, it continueth too long, when it hindereth or lesseneth any dutie of godlinesse, or loue.

2 Doe nothing while that stirreth in you. *Athenedorus* wished *Augustus* when he was angry to repeate the letters of the Alphabet, before hee did any thing: thinking that in the meane while, anger would alay. The same practise had *Theodosius*. *Antichus* said he would haue corrected his seruaunt, but that himselfe was angry. *Fredericke* the Duke of Saxony, when he was angry, would shut himselfe vp in his

closet, and let none come at him, till hee had maistered his anger.

If it arise in others by our meanes, we must follow Christes counsell, Math. 5, 23, 24, 25. God himselfe was carefull presently to pacifie Ionas, 4.

The same must we do, yea though we giue no iust cause. Though the greened party be inferiour to vs, though we be counted fooles for our labour.

Yea, so farre ought we our selues to be from anger, that though all thinges were taken from vs, wee should not for our owne sakes be angry.

A tryall whereof Luther saith, is, if wee can wish to be wronged and iniured. Nay one saith, then shall wee be free from anger, when whatsoeuer euill befall vs, we can thinke that we are not worthy of so good an estate.

Now indeede well doth our Sauiour forbid anger, for of it commeth hatred, enuie, back-biting, and such like, so as that vnlesse the doore of anger be shut, the other as in an open flood-gate come rushing in.

This anger is so forbidden, as that the contrary thereto is commaunded.

Contrary to anger is that which we call liking, whereby without passion or stirring wee rest well contented, and apayed with our brother or sister.

This is the fault, the greeuousnes followeth in the desert of it, which is to be *culpable of iudgement*, that is a great fault deseruing punishment, which our Sauiour setteth out by the manner of proceeding in the ciuill Courts among the Iewes.

They had diuers: the smallest was wherein the Triumuirie or three in commission sate, who ended smaller matters, and set punishments accordingly.

Nowe as those Iudges did punish malefactors, though with gentle punishments: so this fault of being angry vnaduisedly, though it seeme small, shall not be vnpunished, as in those Courts.

This place therefore, and the like following of this kind,

make nothing to proue veniall sinnes: all shal be punished according to their desert. Now the wages of sin is death.

And that vnadvised anger is punished, it may appeare in Moses, who though he were otherwise meeke, grew when he smit the rocke twice so impatient and froward, as some think it to haue beene a chiefe cause why God was displeased with him, that he would not let him enter into the land of Chanaan.

The second degree followeth, *Whosoever saith to his brother, Raca, shall be woorthy to be punished by the Counsell.* Where is the fault likewise, and greeuousnes thereof.

The fault is, *saying Raca to a brother.*

Brother, as before *neighbours.*

Raca, all doe not interpret a-like.

It seemeth to be a broken speech, of an angry mind, breaking out, and bewraying it selfe somewhat, though not fullie in token of mislike, whereof there are diuers in euery language, as tush, fie, pish, &c. in ours.

Some think it to be a disgraciue speech, much like when we speake *thou* to one in scorne and contempt.

Some thinke that it commeth of the word *Rach* in Hebrew, which signifieth to spet, as if *Raca* saying, did signifie that the party to whom it were saide, deserued to bee spet vpon, or as that in contempt of him, we would not forbeare spetting in his presence.

Sure it is a note of mislike, and may come of the word *Ric*, which signifieth empty or light head, before whom we care not in contempt to vse some vnseemely gesture in witnes of mislike. Num. 12. 14. *If her father had spet in her face*, that is vsed some disgrace vnto her, as this spetting was wont to be one, Looke Deut. 25, 9.

Raca then is the bewraying of an angry and festering mind, by some vnseemely and vnperfect speech or behauiour: And may be

1 In countenance, 2 mouth, as in mowes, &c. 3 in words, as tush, fie, &c. 4 in making a loud and vnseemely noyse. Eph. 4, 31. 4 in scoffing. Gal. 4. 29.

5 In.

5 In bitternes, Eph. 4. 31.

Now heere as before, liking was commaunded, so open loue contrary to *raca* is enioyned, so as that wee should declare it by all the meanes wee can: as gesture, voyce, and sound, and such like.

This is the fault, the punishment and greeuousnes followeth, *shall be worthy to be punished by the Counsell*. Heere as before, our Sauiour taketh a comparison from the Iewish courts: for as before hee expressed the punishment due to the former faults, comparing it with the punishment in a lower court, so doth hee heere. Aboue the former Court was one wherein 23 Iudges were in commission. These dealt in greater matters, and inflicted greater punishments. So shall they who offend in this kinde of saying *Raca*, haue greater punishment then the former.

The third and last degree foloweth, *Whosoeuer saith foole, shall be worthy to be punished with hell fire.*

The fault is to call foole. This terme is put for all vnseemlie manifest behauiour, bewraying a ranckling and festered minde with anger and hatred: so as that this worde is not onely meant, but any of the like, or worse meaning, as asse, blocke, dolt, knaue, and drab, whore, &c, whereby we disgrace the partie made to the image of God.

And seeing that vile wordes are forbidden, it necessarily followeth, that blowes and such like must be forborne.

But it may be demaunded, may not Gouernours vse such speeches some time?

Aunswere. The sildomer the better: and though that Christ himselfe did so, yet is it hard for vs to doe as hee did. He had the Spirit without measure, and could not sin. Indeed, sometimes Gouernours may sharply rebuke, 1 faults rather then men, and 2 men, onely in hatred of faults, with 3 loue, which desireth the reformation of the offender.

If they be angry vnaduisedly, or discourage their inferiors, they sinne.

Heere then all manifest signes in speech and deede, bewraying anger and hatred, are condemned. Which beeing

many,

many, I forbeare to reckon them vp.

Now as all theſe practiſes are forbidden, the contrary is required, in all that we can, moſt manifeſtly to witneſſe our loue.

The puniſhment of this fault remayneth, *ſhall be worthy to be puniſhed with hell fire.*

The moſt hardnes is in theſe words *hell fire.* In the Greeke they are, *The Gehenna of fire.*

The word *Gehenna*, commeth of two Hebrew words, *Ge*, which is valley, *Hinnom*, which is a mans name, who was the firſt owner of the place, the valley or dale of *Hinnom*, as *Duſhen dale*, &c. ſo is it called, Ioſh. 15, ver. 8.

In this valley the Iewes had the place *Topheth*, to burne their ſonnes and daughters in the fire, as Ier. 7, 31.

Now by reaſon of the great fire which was vſually there, ſometimes *Gehenna* is put for the place and torments of the damned, as Math. 5, 29, 30. Math. 10, 28. Math. 23, 15. The doubt may be, how it ſhould be taken heere. Some thinke in the latter ſence. True it is that this ſin of calling foole deſerueth hell: but yet I take it as in the former, ſo heere: our Sauiour had reſpect to the cuſtomes of the Iewes, who beſides the former Courts and puniſhment, had where greeuous faults were puniſhed, by ſtrangling, beheading, ſtoning, burning: and becauſe that burning ſeemed to be moſt terrible, and was vſed in the valley of *Hinnom*, therefore our Sauiour ſheweth, that he that ſaieth foole, deſerueth a greater puniſhment then the former, in as much as the puniſhment in the valley of *Hinnom* by fire, is more terrible then other puniſhments.

All ſinnes are deadly in themſelues, yet one is greater then another, and deſerueth ſharper puniſhment then other.

By this expoſition of our Sauiour Ieſus Chriſt, wee may ſee, that as the murther of the hart and mouth, ſo neceſſarily muſt the murther of hand and deede be condemned: which is not onely in taking away life, but in giuing any occaſions of taking it away.

A man taketh away life from himſelfe, or from another.

One may not take away his owne life. The commaundement is generall, *Thou shalt not kill.* And he that killeth himselfe, offereth violence to Gods image, which to preserue, this law doth especially commaund.

We read not that Iob or Lazarus, or any in neuer so miserable outward estate so did: and indeede so to doe, proceedeth from vnbeliefe, by occasion whereof the vvicked haue layd hands on themselues, as Saul, Achitophel, Iudas and such like. Nay *Lucrecia* so renowned among the heathen, was too blame.

But it may be said, Razias in the booke of Macchabees is commended for killing himselfe.

Aunswer. That booke is no part of the pure Canonicall scripture, properly so called. And there is the party cõmended ciuillie, rather then godly.

What may we say of such as in war haue put themselues into such dangers out of the which they neuer had hope to returne: of this sort are they who runne vppon the Pikes, the forlorne hope, doe these kill themselues?

Aunsw. No. War is grounded on the word & warrant of God, so as that all duties thereof are of ones calling: besides, howsoeuer things seeme very dangerous and desperate, yet many in the middest of all them escape.

Neither may a man take away another mans life, by Italian deuises, by force, or any way els.

Yea, we must take heede of occasions thereunto. Wherevppon, to shew how farre his people should be from this, hee would not haue them so much as to eate with blood, to take the damme and young birds together, to kill the damme and young in one day, to seeth a kid in the dammes milke.

Here all oppression of the poore is forbidden. Esay, 3, 15.

Pitie is to be shewed to the beasts. Prou. 12, 10.

Forbidden in this kinde is Combat, when the Iudge will haue a matter tried out by the sworde, betweene two or more.

This hath I no warrant out of scriptures. It may be said, thus did Dauid and Goliah try it out. Aunswere, that this

was extraordinarie: 2 it was in war, when some few may be hazarded, that thereby the rest may be the safer.

2 Though it seeme too meane to try out truth: yet because the innocent may be slaine, we must not tempt God, nor doe euill that good may come of it.

3 It is seldome without vniust anger, and vaine-glory.

The like may be saide of making a fray, which is not by law, nor so deliberate as the former, it is altogether vnlawfull, beeing from anger, in hatred, killeth all charitie whatsoeuer it doth else, ouerthroweth patience, which is none if for euery conceiued wrong we must goe into the field.

But one will say, he hath done me great wrong. Aunsw. Beare, or let the lawes reuenge for thee, not thine owne armes.

Wherefore such frayes as these must not be appointed, & if they be appointed, they must not be kept. It is a great fault to make them, greater to keepe them.

VVee must not forget to speake the same of giuing the stab, for giuing the lie, this is murther, what colour of valour and souldiour-like woorth soeuer it hath: heere may a man abuse the art of defence, Beare-bayting, and Bul-bayting is very dangerous.

Commaundement. 7.

This is the commandement for preseruation of life, that which is for chastitie followeth: *Thou shalt not commit adulterie.*

Where first, consider the order. This is set before that which followeth, to shew that the breach of this commandement, is a greater fault then to steale. Whereuppon in Gods law, hee who did steale, did onely make restitution, foure or fiue fold, but he who committed adultery was put to death, if it were but a breach into contracted mariage.

So as that wee should not thinke of the breach of thys commaundement, without great detestation: Howsoeuer some take it to be but a tricke of youth, Iude seemeth to account is brutish, 7, 10, and sure there is nothing vvhich more dulleth the hart then this.

Marke it in Salomon, who when he followed fleshly desires, became most sottish. And this sinne is the greater, for that GOD hath allowed a generall remedie for all sorts, to wit, mariage: so as the offenders haue nothing to excuse themselues by.

Besides, he that faileth heerein, sinneth against his owne body, 1, Cor, 6, 15, making his body instrument & obiect: otherwise then it is in euery other sin.

Quest. Why doe our Gouernours set a greater punishment vpon theft, then adulterie?

Aunsw. They thinke that theft hindereth societie more then adulterie.

In this commaundement as in others, wee may consider the person, and the thing.

The person, *thou*, as before, none whosoeuer, Courtier or any that thinke it a token of loue, &c, none must offend.

The thing forbidden, is *adultery*. Adultery is properlie betweene two persons whereof one at the least is maried.

Adulterie is heere put for other vncleanenes. The word in Hebrew may signifie whoredome, and may be read thus, *Commit no whoredome*. Whereby chastitie is commanded.

Chastitie is abstinence from all strange and rouing lusts about the desire of sexe. Strange lusts are those which are not according to nature, and which are not in or towards our married companion, husband or wife: or else Chastitie is the pure and honest vse of the power which GOD hath giuen to beget with, not onely for deede, but thought and desire. So teacheth Christ, Math, 5, 28, which is likewise to be vnderstood of a woman, so as if shee do likewise desire to that end, she doth offend: if it be beside the owne husband, or owne wife.

So as that a bodie may be free from touch, and yet not chast. Peter saith there be eyes full of adultery. 2, Pet, 2, 14. Or it is,

The possession of ones vessell in holinesse and honour. 1, Thess. 4. 4.

Possession is continuall so keeping, as Luke 21, 19, *by your*

patience

patience possesse your soules, be constant in patience, so as that if one faile but once, he leeseth the credite of continuance.

This continuance is to be thought of for the returning of desires, for desires are at one time more stirred, and stronger then at an other: he that can forbeare in all stirring, he possesseth if he yeeld not, but resist the temptation.

Vessell, all doe not vnderstand alike: some take it for the whole body, and euery part: not much amisse, for indeede the whole body must be chaste. It was well said by one, It skilleth not in what part one be vncleane, if he be vncleane. Wherefore eyes, hands, &c, must be ordered.

Wee might stretch it though, some-what further to the soule, and so the whole person of man, wherein in euerie power he must be cleane.

But submitting that which I shall say to be iudged by other, I take it by vessell is meant that, which honestly cannot be named, and putteth difference betweene man and woman. In which sence that place, 1, Sam, 21, 5, is to be taken, *the vessels of the young men were holy*, for he had said before, *Women haue beene separate from vs these two or three dayes*.

Where hee sheweth what it is to haue the young mens vessels holy, that is, separate from women. This place the most learned *Tremelius* and *Iunius*, haue interpreted amisse, taking vessels for implements necessary for their iourney. So speaketh Plautus in *Poenulo*. I doe otherwise then adulterers taken in the deede doing, I come home with my vessels safe and sound: if they were wont who make them in the deede, to cast off their primities.

Vessell is the instrument of generation, as the Canonists speake of vnnaturall venerie, *extra vas*.

Now it is thus called, to teach vs to speake & thinke honestly and chastly, to forbeare all tibaldry and filthy speech.

This vessell must be possessed in holinesse. This holines is in the pure vse of it, euen in the presence of God, where neither the person is defiled, the dutie and instrument not abused, by deed, word, looke, thought, &c.

Besides, it must be *in honour*, which is when we so vse our selues, as that neither in our selues, nor before others, wee neede to be ashamed. Sin in this kinde causeth shame, instruments of this sin are likewise shame. Now then as on our vncomely parts we put on more honor, 1, Cor, 12, 23, that is, let them neuer shew their vnseemlinesse, but make them as handsome as we can, so must we procure all things heere.

This chastitie is in single, or married life.

Single life is whē one liueth alone without the other sex, and this is in maidens or widdowes life.

Maiden or virgine life, is before one is married.

Widowes life is after mariage, when the husband or wife is dead.

Each of these is a pure forbearing of the act and motion, or stirring to begetting.

Pure forbearing is that which is free from all pollutions. Looke Ephe. 5, 12. So as that we must haue continent eyes and lookes.

This chastitie in single life, is not, nor neuer can be, without a speciall gift. So saith Christ, Math, 19, 11, 12, & Paule, 1, Cor, 7, 37.

So as that without this gift, all vowes whatsoeuer, are impossible in law, and voide at the instant.

This gift is called continence, & is a speciall gift of God, whereby one can liue without the need of other sexe to satisfie desire.

This gift, 1 GOD onely giueth: 2 it is rare, all haue it not: 3 it maketh vs not more acceptable to God: 4 sometimes it is preferred before mariage chastitie.

Onely in respect of some afflictions that then were vpon the Church, and for that sometimes the duties of mariage leaue not a maried partie so free from worldly cares, as single life doth.

5 It is not perpetuall, hee that hath it, may haue it taken from him afterward.

Chastitie in mariage life, is the bed vndefiled, Heb, 13, 4,

in the lawfull vse of the maried companion.

Bed companie in maried parties one to other with themselues, is no sinne, though many corruptions creepe into it, which it pleaseth God for Christ to forgiue. Some cautions in this must be remembred.

1 Call to mind what Moses hath, Leuit, 18, 19, & 20, 18.

2 To fast and pray they must forbeare. 1, Cor, 7, 5, that is, extraordinary, and set solemne prayer vpon some great occasion, els must they pray euery day. 1, Pet, 3, 7. vppon extraordinarie occasion. The bridegroome newly married, must come out of his chamber, and the bride out of her bride-chamber. Ioel, 2, 16.

3 Parties must vse grauitie and modestie. One saith, a partie may commit adulterie with his or her maried companion. He meaneth, he may sin, in want of grauity and modestie. As if,

1 Either partie be intemperate, and vse mariage for brutish lust, not for necessitie, and child-procreation.

2 Too much boldnes be before others. This was Isaacks ouersight, who though hee might doe that which hee did, should not haue done it in other folkes sight. Gene, 26, 8, therefore, Gene, 25, 67, he tooke her into his mothers tent. Marke that Sampson, Iudg, 15, 1, would go into the chamber.

It is too much to vse open dalying with ones own companion: too bad is the foule and filthy speech of some maried folkes, speaking openly of the secrets of marriage.

Mariage is a lawful knitting together of one man and one woman, in vndeuided societie, for remedie of lust, comfort of life, bringing forth of children.

This knitting is the most neere that can be, and hath full communion of all things betweene them, so as that their bodies, &c, are not their owne. 1, Cor, 7, 4.

Vndeuided societie is that, which no cause, but warrantable by the word of God can dissolue.

Lawful is that which is according to Gods lawes, and the lawes of honestie.

Gods

Gods lawes require that mariage should be *in the Lord.* 1,Cor,7,39.

That is in the Lord, which is, 1 betweene parties that do truly feare the Lord in pure religion. It is not lawfull to marie an Idolater.

2 Is in reuerence.

3 Is with consent of parents: that is of the necessitie, not onely the honestie of marriage.

Parents must not be too hard, or wilfull, but what God will, that ought they to will.

And this mariage must be but of one man, and one onely woman. Many husbands for one wife, or many wiues for one husband, are not allowable.

To haue many wiues, was a sin in the Patriarches.

Mariage is dissolued according to the word of God by death, iust diuorce, malitious desertions: and then the suruiuer, and innocent partie, after due proceeding, may marie againe, though neuer so often: so as that second, third, &c, mariages are not vnlawfull.

They of the Romane religion erre, in counting one to haue two wiues, who hath married againe after the first mariage dissolued, or who hath maried a widdow.

To mariage God calleth all such as haue not the gift of continencie, so as that they may not forbeare mariage without sin. Looke 1,Cor,7,9.

Yea any whosoeuer haue made a vow to the contrarie. For no vow must binde to sin, and a man must sin, where he hath no gift to doe otherwise.

Those haue not the gift of continencie who doe burne. 1,Cor,7,9.

To burne, or to be burnt, all doe not vnderstand alike. They of the Romish teaching holde, that it is to commit fornication, that is (I take it) whoredome, as though effeminateneſſe, Sodomy, and such like, were no faults.

The Apostle speaketh of a thing that few did take to be a sin, many knew that fornication was, but hee noteth the roote, and originall thereof, concupiscence, or desire, which

few

few did know. Rom, 7.

And surely it were very strange, if onely before fornication the Apostle should preferre mariage, such an honorable ordinaunce of God as was giuen in mans innocencie.

To burne therefore, or to be burnt in the place before alleaged, is to be interpreted according to the vse of tongues and speech. *Virgill* saith of *Dido*, wretched woman, shee is burnt, or burneth after *Æneas*. Another saith, that *Cupids* darts are dipt in fire.

Earnest desires are meant. So Hosea, 7, 4, they are as an ouen heated by the Baker. Paule speaketh more plainlie, Rom, 1, 27. they burned in lust one toward another. So is it taken heere to be burnt, or burne with lusts: which is when a partie hath an vnconquerable armie of vnchast thoughts and desires in him, dishonouring him and his vessel.

Thoughts and desires, signifie all motions, army, manie and oft, for sildome is any alone.

Vnchast are those which are not toward ones owne maried companion.

Vnconquerable they are, whē they cannot be ouercome, but doe ouercome and make one yeeld to them. This one shall finde in himselfe, if hee cannot with quiet conscience liue in the feare of God, & discharge of his dutie, but these thoughts will possesse, they are vnconquerable. Wee may not vse phisicke which destroyeth nature, to take them away, since that we haue a remedie.

Such as may be mastered, must, neither must we for thē be called to marriage.

Meanes to quell lusts and thoughts are, 1 moderate diet, especially in not beeing giuen to wine or strong drinke: 2 Not too much sleepe, nor too soft attire: 3 Companie: 4 Talke: 5 Spectacles, pictures, or such like readings amorous. To these must alwaies be ioyned, 6 exercise of the word, 7 prayer with fasting, not to hurt the body.

But one may say, how may I know whether I haue vsed these meanes sufficientlie?

Aunsw. Indeed it is somewhat hard so to doe: 1 but be

constant and earnest in the meanes, and God shall in time giue vs to see. 2 Choose out some faithfull eperienced men to whom open your hart, and heare them. 3 After the vse of meanes, finding no setled perswasion, I take it the safest for a partie to thinke that hee hath not the gift, because it is rare.

What if in mariage I cannot containe?

I hope none is so vile, that were most fearefull, there is no remedie for such, till they die.

This is the thing commaunded, whereby the contrarie forbidden, might easily be set downe but to spare labour, & least while I should set it out to auoide, some might take to follow it, this that hath been said of one onely part, shall suffice.

Commaundement. 8.

Thus much for chastitie, now followeth the commaundement for maintaining of goods, and it is, *Thou shalt not steale.* Wherein is the partie *thou*, the thing, *steale.* None vnder any colour whatsoeuer, must steale.

To steale, is priuilie to take away, but heere it signifieth any kinde of iniustice about the commodities of this life, & in the same sence is called oftentimes in the scriptures couetousnesse. This is called idolatrie, the roote of all euill, which should not be so much as once named amongst vs, Ephe, 5, 3. that is, with liking.

Commodities of this life, are such as are valued by money, to say it is so much worth: life and chastitie are aboue all worldly price.

These commodities are other folkes, or our owne.

Other folkes commodities, we must not, 1 possesse if we haue them, but restore them.

1 Whatsoeuer we get by force or craft. Looke Luke, 19, 8, in this kinde sinned Ananias and Saphira, with-holding part of the dedicate thing. Act. 5.

2 The labourers wages to him when hee hath earned it. Iames, 5, 4.

3 The pawne, or gage of the poore. Deut, 24, 12. of this

kind

kind is any thing that is committed to vs of truſt to be reſtored, as fruite of the vineyard, Math,21,41,and Exod,22,7.

4 A thing found, Deut,22,1. But what if I know not,the true owner? the ſafeſt is to giue it to the poore, except the law of the country doe otherwiſe appoint.

2 We muſt not take other folkes goods, yea all bribes taken, are condemned.

3 VVee muſt not ſo much as deſire other mens goods. 1,Tim,6,8,9.

Neither in bare deſire, nor any other practiſes.

Deſire is in longing and wiſhing, by thoughts & words, as to ſay, I would I had ſo much of the King of Spaynes gold,&c.

Practiſes are infinite, out of bargaining in bargaining.

1 All conny-catching is condemned whatſoeuer: 2 All Vſurers practiſes.

3 All gaming to winne by. 4 All hurtfull and coſening artes, of fortune-telling, caſting natiuities, telling of things loſt, &c. for mouy.

4 Neuer a trade but hath his myſterie or miſchiefe,wherby it beguileth others.

Theſe all, & other infinite, are condemned,though they doe not ſucceede.

4 Wee muſt not impaire any of our neighbours goods. Exod,21,34, Exodus, 22,24,25,26. Dauids hart ſmit him when hee had cut off the lappet of Saules garment,though himſelfe was neuer the better for it. Thus did Abſolon wrong Ioab in ſetting his corne on fire, not to benefit himſelfe. 2,Sam,14,30.

5 All that wee can, wee muſt increaſe and maintaine the goods of other. Philip,2,4.

Thus much for other folkes commodities. For our owne ſome duties concerne vs.

Queſt: May one be a thieefe in his owne?

Aunſwer. Yea in ſuch things as he thinketh his owne. We haue nothing ours,we are but Gods ſtewards and bayliefſes, we muſt be accountant vnto him: ſo as if we doe o-

therwise then he will haue vs, we embezell and steale.

God will haue vs not to liue idle, but in the sweat of our browes. Looke 2, Thess: 3, 10, 11, 12. Be wee of what estate and condition soeuer, prince, people, one or other. To this end must wee haue an honest and lawfull calling, which God must like.

Calling is a way to liue by. Honest it is when none can iustly speake euill of it. Lawfull, when according to the lawes of our Country.

God liketh it, 1 when it serueth to some good, personall or publique, worldly or heauenly.

This good is for necessitie, or delight.

Necessitie is that which the person or state cannot want for the beeing thereof, as the word of GOD for the soule, meate, drinke, and apparrell for the body, &c, and heere the more necessary, for the more in the same kinde a thing is, the kind of life that dealeth therein is the better.

Delight is for the more comfortable being of a person or state, and must be alwaies without sin, to duties of honesty, as musicke, and such like: besides, it must be alwaies seasonable, and moderate.

2 When he that is in it, dischargeth the duties of that calling as he should.

First in paines taking or sweat, rusticall, politicall, ecclesiasticall.

Secondly, in fidelitie, which hath, 1 diligence. Diligence hath earnest bending of the mind to doe the thing well, and frequenting oftentimes so to doe.

2 Sinceritie, while one doth it from the hart: 3 constancie with continuance, and not giuing ouer.

2 Besides paines taking, GOD will haue vs thriftie, and good husbands, not to spend more then neede.

3 He will haue vs to be contented with that which vvee haue.

Quest. May not one desire to be rich, and to better his estate. Ans. No. He must follow the duties of his calling, leaue the successe to God.

4 We

4 We muſt freely lend as we are able. 5 We muſt giue as we are able, cheerefully.

But what if one take from me that which is mine? May I not recouer it? Yes. But not by force, but by lawe: and not by lawe, 1 if the matter be a triſle, which ſhall not impaire your eſtate beeing forborne: 2 vnleſſe you haue tried other meanes firſt: 3 if it ſhould be to the diſcredit of your profeſſion: 4 if you doe it with breach of charitie.

Commaundement. 9.

Thus much for duties about goods, now follow ſuch as are for truth and good name.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

But ſome man may doubt, whether truth & good name ſhould be leſſe then goods, becauſe they are ſet after them? They are not, but are far to be preferred before them, and yet heere ſet after, for that goods are neceſſary for life, truth and good name for good and comfortable life: and therefore onely in that reſpect ſet behind.

In this commaundement, beſide the perſon, wee muſt conſider the thing, which is, *bearing falſe witnes againſt ones neighbour.* This doth forbid. The thing forbidden, is *falſe witneſſe bearing*, the party againſt whom is *our neighbour.* A party whom you haue need of, or may vſe, or who may vſe and haue neede of you.

Our Engliſh is, that *we muſt not beare falſe witnes againſt ſuch a one*, as though onely hurt to our neighbour heereby were forbidden: in Hebrew it is *Beth*, which the learned know may be read as well *toward*, or *cõcerning*, *about* or *touching*, &c. So as that not onely hurt is forbidden, but anie falſhood any way of, or to our neighbour.

That which is tranſlated *bearing*, is in Hebrew, *ſhalt not aunſwere*, that is, ſhalt not ſay, or cauſe to be ſaid.

So is aunſwering in ſcriptures put for ſpeaking, as Math. 11, 25. So Prou. 15, 1, A ſoft aunſwere, is a ſoft ſpeech.

Falſe, in the Hebrew is of falſhood, implying that the party meaneth falſly.

Witnes, any ſhewing of any thing, as Ioh. 1, 7. 1. Cor. 15. 15.

This is said to be false when it sheweth otherwise then the thing is, in whole or part.

This witnesse is toward things, or persons, & so it is false generally, specially.

Generally it is false, when it witnesseth otherwise then the thing is.

Specially it is false, when it witnesseth otherwise then the person is.

Heere therefore is commanded: 1 loue of truth, which by the light of nature the heathen could acknowledge.

Truth is, shewing a thing as it is. Truth is assertorie, or promissorie.

Assertorie, of a thing present or past: promissory, of a thing to come.

Promise must be voluntary: 2 of a thing lawful: 3 in the promisers power: 4 till it be vpon iust occasion altered.

And this is required, Ephe,4,25, performed, Psalme,15, and Psalme,101.

It appeareth publiquely, priuately.

It must wholy be told when iust occasion requireth, otherwise not.

Not to tell the truth when one is called (though hee say no falshood) is to offend.

Truth beeing commaunded, the contrary, to wit, lying, is forbidden, as Ephe,4,25, Hosea,4,2.

In a lie, is: 1 falshood, 2 knowledge in the speaker or vtterer, that it is false which is shewed.

Some say it is one thing to lye, and another to tell a lye. Tell a lie he doth, which telleth a falshood when he thinketh it is true.

Lying, is when one knoweth it false, and yet telleth it.

3 Purpose to deceiue. Wherefore parables, tales, as Esops fables, hyperbolæ, ironies, &c. are no lyes.

Euery kind of ly is forbidden: 1 hurtfull, which is against the good of any, in solemne iudgement, or otherwise, by flatterie, fooliſh speaking, writing.

2 Merry, which is but in iest and sport.

3 Offici-

3 Officious, which some call a good lie, when it is for some bodies benefit, without any bodies hurt. Euen this is condemned. Psal,5,6. Iob,13,7. Rom,3,7.

It may be said that Abraham, Gene, 20,2, Isaac, Gen,26, 7. the Midwiues, Exod,1,19. Rahab, Ioshua 2,4, & others did lye.

Aunsw. They might sin, we must not looke what they did, but how well, and vppon what warrant I take it, it was these worthy personages fault that they so shifted for themselues.

But what may wee thinke of stratagemes and deuises in war to beguile an enemie?

Answ. They are lawfull, so be they be not by forsworne espials, without lying. From an enemy in war, men looke for the worst, and all meanes of weakening force and craft are vsed. Nay God himselfe in the scriptures, teacheth to vse such deuises.

Wee haue the more neede to striue against lying in our selues, for that we haue many prouocations thereunto. Our owne 1 lightnesse, and corruption: 2 too much respect of other: 3 our owne pleasure and commoditie: 4 want of zeale for the glorie of God.

We may be discouraged from lying, if wee consider that wee ought to be earnest for Gods glory, with the desire wherof, lying will not stand. Iosua,7,19. If we think of the danger by lying. He that will lye, will easily forsweare. Lying ouerturneth all humane societie, in that one cannot tell whom to trust. Marke likewise howe God punished lying in Ananias and Saphira, Acts 5,3,4,5, and Simon Magus, Gehesai, 2,Kings,5,25,27. &c. Lying is of the deuill.

Thus much for false witnesse against the thing: against the person followeth, which is, against the good report of a partie.

In regard of witnesse touching a partie, we may consider our selues and others, for getting good name, and for keeping of it. And first for our selues & others ioyntly. What a treasure a good name is indeede aboue all outward things,

may

may appeare. Eccle. 7,3, Pro.22,1. whereby is declared that a good name is precious, of worth in it selfe, and profitable and of vse: it is profitable now and after, like sweete perfumes, presently refreshing, preseruing against afterward. Now wee are commaunded to procure things of good report, and for that who hath an euill name, is halfe hanged, & will hardly euer recouer a good name againe. So as that he is dissolute, who careth not what others thinke of him.

Besides, a good name is of great force to make our duties better accepted of others, & to draw others more to Christ.

And as the parties place is greater: so more care is to be had, for and of a Magistrate and Minister.

But first of all, we must consider what good name is, that we may know the better how to procure it.

Good name is the witnesse of such as can well iudge of the gifts of God in one.

Well said Aristotle, that honour was rather in the partie who honoureth, then in the partie who is honoured.

Parties who will witnesse, are the world, the godly, God himselfe, a mans owne conscience: will I say; not that all are competent witnesses, especially the world, in so much as Christ denounceth woe to such, whom all prayse, that is, the common worldlings, Luke,6,26. Christ sheweth, that it is impossible to beleeue for them who receiue honor one of another. Ioh,5,44, beeing of the cōmon sort. So as that we are not to depend vpon the common voice.

But must a man therfore neglect witnesse from euil men?

Aunsw. No. For Paule requireth witnesse for them who are without, 1,Tim,3,6, 2,Cor,4,2.

Our chiefe care must be, that we giue them no iust cause to speake euill of vs, rather then if they speake without our desert, to be much grieued for it.

We may keepe good report from the wicked, so long as it is for our well-dooing which wee continue in, and if it be witnessed by the godly, and God himselfe, aswel as by these.

The godly who witnes, are such as are effectually called. These can best distinguish the gift and grace of God: good

witnesse

witneſſe from theſe is comfortable, Euery one beſt iudgeth the things he knoweth.

Neuertheleſſe, ſometimes brothers will diſſent, as Paule and Barnabas, Hieronimus and Auguſtine, this will ſometimes exerciſe one.

God & a mans owne conſcience remaine, in whoſe witneſſe for good, wee may more reioyce, then in all other beſides.

The things for which one hath good fame, are the gifts and graces of God, ſo as that all faults and ſinnes are to be remooued. It is diſgrace to be prayſed for a ſin.

Good fame nowe thus ſet out, or as Iohn ſetteth it out, Epiſtle 3, verſe 3,6, the witnes of the brethren to the truth, and loue in the party, muſt we our ſelues, for our ſelues firſt ſeeke,

1 Rather dooing the thinges which may deſerue good fame, then ſeeking good fame barely for it ſelfe.

2 Neuer ſeeking fame but for the glory of God, & greater good of others, to whom thereby our gifts may be the more welcome and profitable.

3 Though wee want good fame frō men, alwaies to haue good witneſſe from God, and our owne hart. This when we be dead, ſhall be our credit.

Well then, wee may get good fame: If wee be iuſt. The memoriall of the iuſt ſhall be bleſſed. Prou, 10,7.

And 1 heere wee muſt take heede of ſecret ſinnes, for which ſometimes it pleaſeth God to correct vs by ſuſpicions that goe of vs, which hinder our good name. A man muſt take heede of ſmall ſinnes, they will be increaſed if once they be ſpoken of, and once ſpoken of, they will ſtick long, occaſions muſt be auoyded. Hee that will doe no ill, muſt doe nothing that belongeth thereto. The world is giuen to make the worſt of any thing in another.

2 If we be carefull to preſerue other mens good name, others will preſerue ours.

3 Doe well, and ſeeke not good fame, you ſhall finde it ſooner, it is like your ſhadow, the more you run after it, the

lesse you catch it.

But what if dooing my best, I cannot get a good word? Aun. Examine your selfe whether you haue not some sin vppon you, open or secret: if you find you haue, seeke forgiuenesse thereof, amend your fault, looke to your selfe for afterward.

If vppon due examining you can find none, know that God is trying whether you will cleaue vnto him, without good report, yea or no, and thinke that God thus may correct some former sinne in you, or make you wary that you cõmit none afterward. One keepeth good report by the same meanes he getteth it.

This is for our selues. For others we get good report, 1 if we make them good.

2 If wee take heede of such things as lessen good report, deeds are infinite, so are sayings, as bewraying of secrets, infirmities, scoffes, whisperings, backbiting, bitternesse, deprauing thoughts, as enuie, suspitions, taking things in euill part, inuenting euill things, dissembling, or neglect of the gifts of God in others.

3 In excusing them who are absent, so farre as wee may with good conscience.

4 In interpreting reports of others to the best, burying some, aduertising the partie of whom they are thereof, that he may looke to himselfe.

5 Hoping well of such as haue sinned, and are nowe turned and conuerted.

We keepe their good report by the same meanes.

Commaundement. 10.

Hetherto haue beene the commaundements for duties of act and practise: now folow for motion and first thought, and that in the tenth and last of all.

Thou shalt not couet thy neighbours house, &c.

Why, but doe not the former commaundements intend thoughts and stirrings? Aun. Yes, but heere of purpose God doth in speciall giue order for them, that wee should not pretend any ignorance, as our corrupt nature easilie

would

would. Againe, it may be doubted, whether heere be two commaundements, or no, for that the verbe *coues* is twise repeated. It is but one onely, as Paule sheweth, Rom, 7, 7.

In this commaundement as before, is person, thing.

Thing forbidden, is the *coueting* of that which is an *others*, where the kinde of thing forbidden is to *couet*, the thinges coueted, *house, wife, seruant, &c. of ones neighbour.*

Coueting, or desiring, is naturall, or not naturall. Naturall I call that which was in pure nature, as of meat and drinke for preseruation of nature, &c. this is not forbidden.

Not naturall, is that which though it arise from vs, yet was not in pure nature, which is not simply forbidden, if it bee with condition of my neighbours liking, as if I wish to buy his house at his owne reasonable price.

Againe, couetings or desirings are diuerse, according to the occasion whence they arise.

Some are occasioned without vs, by deuils, men, other creatures, whereto vnlesse consent doe come, they are not sin. The deuill tempted Christ, he resisted and sinned not.

Others are occasioned from the roote of sin in our selues, these though the least, are sinne. These are chiefelie heere meant.

The things, *house, wife, man seruaunt, maide seruaunt, &c.* signifie all other things whatsoeuer of our neighbors, these are named as most vsuall and necessarie. Paul setteth it out generally, Rom, 7, 7, whom wee may most safely follow to finde out the meaning of this place, which is to condemne the imagination of the thoughts of mans hart. Gene, 6, 5, & 8, 21, which indeed are so by nature in all men & women. Neither is that speech more then plainly true, Gene, 6, 5, as may appeare, for that the like is repeated after the flood. Gene, 8, 21. and is also repeated by Paule, Rom, 7, 7. And though Noah be called iust, it was not for that he was so of himselfe, but by Gods speciall grace in forgiuing his sin.

This imagination is the first corrupt naturall motion of the vnderstanding, and the will.

It is in vs before and after Baptisme, and is likewise sin:

before Baptisme it is called originall, after Baptisme, some Diuines call it concupiscence.

This certainly after Baptisme is, as the Romanists doe not denie. 1 This is sinne, which most specially is noted in this commaundement.

Paule calleth this sin, Rom 7, 8, 9. so as one would maruaile why the Counsell of Trent should saie that it hath not the proper nature of sin, as it doth.

2 Besides, it lusteth against the Spirit.

3 It is breach of the law, for by it one cannot loue God with all his hart, &c.

But it is saide out of Iames, 1, 15. that lust when it hath conceiued bringeth forth sin, and sinne when it is finished, bringeth foorth death: as if concupiscence did not bring death, and so were no sin.

Aunsw. That Iames meaneth actuall sinne by the word sin. Concupiscence indeede is not actuall sin, yet is it sin, for it is originall. Besides, Iames sheweth, verse 14, that when a man is tempted, hee is drawne away by his owne concupiscence. That drawing away, is from Gods law, and is a sin, so as concupiscence is a sin. Wherefore Iames especially willeth to take heed of cōcupiscence, because it draweth away, and bringeth out actuall sin.

Now this cursed mother concupiscence with her brood is forbidden. These are,

1 Thoughts of things which should not be. So as thought is not free by Gods lawe, though it may seeme to be by mans law. Thoughts ought to be ordered well, else they will rise from any thing.

Bernard compareth things to a Mill, which presently as meale, grind forth thoughts.

2 Dreames arising from concupiscence.

3 Sinnes of ignorance.

4 Vaine wishes without deliberation. Infinite such like.

Hetherto the wordes and meaning of the tenne Commaundements, and morall law.

FINIS.

AN EXPOSITION
vpon the Lords Supper.

(***)

1. Corinth. 11. 23. and so forth.

AS the whole Epistle, so is this chapter correctiue, that is, to redresse disorders crept into the Church of Corinth. Whereof two are mentioned heere, the one touching theyr habit and attire in prophecying and praying, the other about the Lords supper: the which is set downe from the 17. verse to the end of the chapter. Wherein are two things shewed, one what the fault of the Corinthians was, from the 17. verse to the 23. the other what the truth is, touching the supper of Christ, from the 23. verse to the end of the chapter.

This which sheweth the truth to be had and held, setteth downe the first appointing and ordayning heereof, to the 28 verse, then the right vsing and communicating thereof.

The first appointing is taught, by the Author and ordainer of this dutie, by the time, and the partes, and the vse or end.

The Author is the Lord, that is Christ, yea the Father, and the holy Ghost, that is the whole Trinitie. For none hath power to ordaine any thing to bind all Churches, and to continue for euer, to assure euerlasting saluation as sacraments doe, but onely the Lord.

Que. But Paule heere saith, that hee deliuered this vnto them.

Aunswer. No further then he receiued from the Lord, euen that for matter and manner which hee had from him. And if we compare this place with the Euangelists, we shall see that Paule word for word hath set it downe as they did. Wherefore,

1 It is not onely dangerous, but not lawfull to adde or take from the sacrament, otherwise then at the first was necessary for the same.

Quest. Doth one celebrating the supper in the morning with men and women, more then twelue, &c. agree with Christes first institution?

Ans. Yea, but this must be remembred. Some things are of the nature and beeing of a sacrament, whereto nothing must be put in that meaning, or taken from: other things are but accessary and besides, in regard of time, place, persons. So were sundry things in the Passouer, & in the Lords first supper, which though they be now altered, doe not shew that wee breake Christes first appointment. Such are the time, the place, the number of persons, the bread vnleauened, and others of that kind.

The time when this was ordained, is the night, in which Christ was betrayed. Not onely to shew the abolishing of the Passeouer, but withall to declare the loue of Christ to his Church, who immediatly before his bitter suffering, had such care of his, as also to make all thinke the more of this sacrament, as beeing Christ his farewell token, as a pledge of his wonderfull kindnesse.

The parts and whole sacrament follow. The which before we can well vnderstand, somewhat must be knowne, as to make a more easie passage heereunto.

1 Of all mankinde some onely are saued, that is, liue here in the faubur of God, and shall fully enioy it afterward.

2 Whosoeuer are saued, are so by Gods mercifull agreement with them in Christ, and for his sake. So Ieremie 31, and Ephe. 2, 12.

3 Gods agreement, is his couenant and compact with his to saue them.

4 Those who are in Gods couenant and agreement, are at one time or other called, that is, acquainted heerewith.

5 Those who are called, haue this agreement and couenant betweene God and them made knowne & assured.

6 It is made knowne that there is such an one in generally

by the preaching of the word.

7 It is aſſured ſometime by the Spirit alone, ſometimes alſo by outward other meanes.

8 By the Spirit, when the third perſon in Triniſe, other meanes not being to be had, perſwadeth a partie, that he is in the agreement or couenant of God.

9 By other meanes, when with the Spirit, ſome outward things are vſed to aſſure in particuler, and more euidently euen to ſence.

10 Theſe meanes are by learned Writers in the Church, called Sacraments. This word, though it be not in the Scripture thus taken, yet is the meaning of it.

11 A ſacrament is an ordinance of God, in the right vſe whereof the partaker hath aſſurance, of his being in Gods couenaunt of grace. In the due receiuing, I ſay, not otherwiſe.

12 Euery ſacrament ſheweth to ſence one thing, and ſignifieth and meaneth another. In circumciſion, the cutting away of the fleſh, ſignifieth the cutting off of ſinne, in the Paſſeouer the Lambe, Chriſt: the water of Baptiſme, Chriſtes blood, and the worke of the holy Ghoſt. &c.

13 Euery ſacrament hath bare things or elements (as they call them) and actions or ceremonies.

14 Thing or element is a ſingle creature, as of vvater, bread, wine, &c.

15 Action is ſome practiſe thereabouts, as ſprinkling, breaking, pouring out, deliuering, taking, eating, drinking, &c.

16 The chiefe thing ſignified in euery ſacrament, is Chriſt, God, and man, with all his merits, hauing fullie wrought the recouery to ſaluation, of euery due receiuer of the Sacrament.

17 The actions are of the { Miniſter, ſhewing vnto the partaker gods actions. / Partaker, ſhewing to God & the church the partakers actions.

18 The thing ſignifying, and thing ſignified, are in ſome

sort ioyned together, not euery way.

19 They are not together in the same place, not both giuen by one partie, not giuen at one time, not to one part, not in one manner. For the bread, water, or wine is heere: Christ his body is in heauen. The Minister giueth the bread: GOD Christ his bodie. The bread may be giuen now: Christs body after. The bread is giuen to the hand & mouth: Christ his body to the soule and faith. The bread is giuen after an ordinary manner: Christs body otherwise, for our soules by fayth mount vp to heauen, and lay hold of it there.

20 They are together, 1 In the right vse, that is, the partie dulie partaking hath both. 2 As a signe and the thing signified are together: for as the signe maketh the thing signified to be remembred, so doe the outward things cause the other to be thought of. 3 As a promise to be performed vpon condition, if the condition be kept on the one, the promise is on the other; so if wee keepe the conditions of the sacraments, the things signified by them are likewise.

21 Sacraments are Iewish, Christian. Iewish among the Iewes till Christes death: Christian ordained by Christ, to continue among the Christians to the end of the world.

22 Christes sacraments are two { Baptisme. / The Lords supper.

23 Baptisme is a sacrament Christian, assuring the first receiuing into, and beeing in the couenant of grace.

The Lords supper is a Christian sacrament, assuring cõtinuaunce & maintenaunce in the couenaunt of grace, the doctrine whereof is set downe 1. Cor. 11. as before. The parts whereof are two, one concerning the bread, the other concerning the cup.

The bread is taken, and after thanksgiuing broken, with saying, *Take, eate, this is my body. &c.*

This bread, though now vnleauened by occasion of the Passeouer, was the vsuall bread they were wont thē to haue,

such,

ſuch as ours in the ſacrament ſhould be, not wafers, not vnleauened bread.

By this bread was and is ſignified Chriſt, Firſt his perſon God and man, performing all things for our ſaluation. Secondly his offices of King, Prophet, Prieſt. Thirdly, his deſerts in his liuing and dying, doing and ſuffering for our iuſtification, ſanctification, redemption, and whatſoeuer elſe for our euerlaſting happines.

It pleaſed Chriſt to vſe bread to ſignifie this.

1 That becauſe that bread is a chiefe maintainer of naturall ſtrength euen alone, ſo we ſhould know Chriſt is for our heauenly life, that if we haue nothing but him, we may make good ſhift.

2. That as bread is vſuall and daily, ſo ſhould Chriſt be vnto vs.

3. That as bread is parable and at hand, ſo wee ſhould know God is as ready alwayes, and offereth himſelfe to them who ſeeke him.

4. To put vs in minde, that as his naturall body is one, ſo we his miſticall ſhould be. 1. Cor. 10.

This bread Chriſt tooke, according as the ceremonie at the Paſſeouer was.

This taking of the bread was into the hands: and in the firſt inſtitution it was taken by Chriſt, as the good-man of the houſe vſed at the Paſſeouer, ſhewing the duty of all Miniſters to ſucceede.

This taking muſt be conſidered as of the { bread. / thing ſignified.

Of the bread, ſhewing firſt the ſeperation of it from a common vſe, now it is foode for the ſoule, ſo is Chriſt ſet apart from common men. Iohn 17.

Chriſt doth it firſt, to ſhew that himſelfe willingly giueth himſelfe for his Church, which ſerueth to ſtrengthen our faith and perſwaſion in his loue to vs.

The Miniſter doth it as to repreſent God the fathers action, giuing his ſonne likewiſe to that end. So as that the

whole Trinity sealeth these things vnto vs.

A second action followeth, giuing thanks, Matthew and Mark haue, blessing, all is one.

This was also according to the ceremonie in the Passeouer, in the name of the assembly.

Giuing thanks & blessing may haue two meanings, first as to God, so are they all one, secondly ouer the creature of bread, is all one. So that heere

1 Is shewed, that the outward creature is reuerently to be vsed, with calling vpon the name of God, in craving assistance to vse this holy ordinance as we should.

2 That we should praise God, as for all fauours in generall, so for our redemption by Christ, and assuring vs thereof by this Sacrament.

He brake according to the ceremonie at the Passeouer.

1 To deuide it. 2. To represent Christes sufferings.

1 Whole bread is not to be deliuered.

2 Bread must be broken to be deuided among sundry, not as with the Papists, who breake, but doe not distribute alwayes.

3 We must neuer be present at this ceremonie, but call to minde Christes torments for vs.

4 If Christ were tormented for vs, we must be greeued for our selues, for this ferued the sowre hearbs at the Passeouer, in these was Iudas sop dipped.

Matthew hath, that Christ gaue to his Disciples, and did not offer to God. Indeede some writers call this a sacrifice: not properly, 1 but a memorie of Christes sacrifice, 2 wherin wee sacrifice our selues to God. 3 Giue almes to the poore, which is a kind of sacrifice. And said, that is, aloud and plainly that all might vnderstand.

All comming to this Sacrament, must haue knowledge of the word and this sacrament.

The Minister must not mumble as among the Papists.

In the speeches of Christ following in 4 braunches, wee may mark a commaundement, a promise, a duty of the receauer.

Take, not onely into your mouthes, but into your hands, repreſenting the ſoule and faith: *Yee*, euery of yee, euen at this inſtant.

A meruailous ſtrength to faith.

This we are commaunded to doe. I promiſe that vnto you which I commaund and you doe.

The Miniſter in Gods place putteth vs in minde of particuler faith.

The receauer profeſſeth faith, and that particuler, euen now quickned at this ſacrament.

Eate, that is, deuide by chewing and preparing to concoction.

1 We muſt not reſerue the bread.

2 Wee muſt haue ſome ſtrength of faith, as it were to chew the cud.

3 We muſt be able to diſtinguiſh things in Chriſt.

4 Chriſt muſt be miſtically incorporate vnto vs.

This, not the ſhewes which cannot be deuided.

Not *in diuiſum vagum*, but doth determine.

Not that which is with or vnder the bread. Chriſt is preſent but in the right vſe, theſe words are in the beginning.

This, that is, this very bread.

Is, not properly, no more then the cup is the new teſtament. Elſe Chriſt ſhould haue eaten himſelfe. 2 His body ſhould be baked, not by tranſubſtantiation. Tranſubſtantiation hath no ground in ſcriptures.

There was none at the firſt ſupper, for then Chriſtes body was ſeene. It is no otherwiſe heere then in Baptiſme. Paul calleth it bread: If it ſhould be tranſubſtantiate, there ſhould be no ſigne. Accidences ſhould nouriſh, ſhould be without ſubiects.

Not by conſubſtantiation. 1 Chriſt ſate viſible at the firſt, 2 He is now in heauen: If thus, his body ſhould not haue *partem extra partem*, one part out of another.

Is, in the due vſe, is to faith. Thus the word (*is*) in ſacramentall ſpeeches is for ſignifieth Gen. 17, &c.

My body, (ſyneed: I take it) my ſelfe with all that is mine,

or

or belonging to my person, office, or merits as before.

Which is broken for you, that is, which shortly shall be crucified for you. Luke hath it, which is giuen for you, that is, straight-way shall be giuen to death for you.

This doe in remembrance of me. Where is a duty commaunded, and the manner how. The duty is, *doe this*, not that heere the Apostles were made Priests, but that Christians are commaunded to practise this dutie.

1 So as that it is not in their choise to doe it or no, if they be not fit, they must presently make themselues fit.

2 Christians must often doe it. Indeede there is no set time, but the oftener the better, so that due reuerence and regard be had thereof and therein.

3 It must be doone alwaies according to the first institution. The manner is, in remembrance of Christ.

Christ signifieth as before in the word body, and before that bread.

Remembrance is a word of sence, and signifieth calling to mind, or keeping in mind, in the English. The Greeke signifieth calling to mind, such words as these of sence, doe signifie besides, actions and affections. So as that heereby are wee put in minde.

1 That we are by nature forgetfull of Christ, and his merits, and our owne duties.

2 That we should know Christ. 3 Loue him. 4. Beleeue in him. Hetherto the first part of this sacrament, now followeth the other concerning the wine,

Where we must consider againe, the { element. / actions.

The element is wine, the actions as before.

Marke first that God vseth two signes in this sacrament, because he would the more strengthen our faith, and seeke all in Christ.

So as that no man may keepe either from any communicant, and euery communicant is to desire both.

This cup, that is, this wine. Wine was theyr most gene-

rous

rous drinke.

It is likely that it was mingled with water in thoſe hote countries. We muſt vſe wine, not mingle it with water, it is not our vſuall drinke, as it was theirs.

The thing ſignified is Chriſtes blood.

Is, that is, ſignifieth. There ſeemeth not to be the ſame manner in Paule and Matthew for the words following.

Paule ſaith, *this cup is the new Teſtament in my blood*, that is, this wine is my blood, which confirmeth and ratifieth the new teſtament, and that it belongeth vnto you.

Matthew hath, *This is my blood of the newe Teſtament*, to the ſame ſence. So that the thing ſignified is the blood of Chriſt, and by vvine,

1 To teach that wee muſt haue ſome ſweet feeling of Chriſt. 2 And that it is he who cheareth our harts.

Now this his blood is ſhed and poured out for vs, whereby is ſignified his death and merits for vs.

Note by the way the leproſie of ſin, which could not be cured, but by the blood of God.

Teſtament in effect heere is the ſame with couenant, ſaue that teſtament or will implieth death. And is nothing, but Gods agreement with mankind for their ſaluation.

This to continue and be effectuall, is but one. And is the pleaſure of God to ſaue men for Chriſtes ſake, and according to diuers cõſiderations is old, till Chriſt, for the Iewes, in ceremonies, and to vaniſh:

New, not but that it was heeretofore, but was by Chriſt ſo cleerely publiſhed as it ſeemed new. 2 Shall not decay. 3 Renueth vs more and more. The benefits of this Ieremy ſetteth out 31 chap: and are the ſame we haue heard of before in Chriſt. All which, this wine is giuen as a ſeale to cõfirme, that they belong to the due receiuer.

This muſt wee drinke as eate the former, by commaundement in remembrance.

Matthew hath, *drinke yee all*, as if our Lord would preuent the corruption in the Church of Rome.

Obiect. Luke maketh mention of two cups. 22, 17, 20.

How will both ſtand?

Ann. The former was of the Paſcouer, the latter vvas onely of the Lords ſupper.

Thus much of the parts, the vſe followeth in the 26. which is eaſily vnderſtood by that which went before.

Hetherto hath beene the doctrine of the inſtitution, now followeth that which is for the meete partaking thereof, from the beginning of verſe 27. to the end of the chapter.

In which is declared the neceſſitie of meete partaking, & the manner how.

The neceſſitie is verſe 27, and is from the danger of vnmeete or vnwoorthy receiuing, for none can receiue but worthily, or vnworthily.

The danger is that the vnworthy receiuer ſhall be guiltie of the body and blood of the Lord. Where firſt wee muſt know what it is vnworthily to receiue, then what it is to be guilty of the body and blood of the Lord.

Worthy or vnworthy, is with compariſon or reſpect, & that betweene { Quantities. / Qualities.

Worth in quantitie, is equalitie, as a peny for a peny-worth: worth in quality is likeneſſe, or comming neere.

This vnworthily is meant of quantity, but quality.

Vnworthily is not contrary or beſide the excellencie of the myſterie, or not in euery point not according to the dutie of the receiuer.

For then none ſhould receiue worthily, as not beeing able to doe as they ought.

But vnworthily is vnmeetly, or vnlikely, ſo Math. 3. And the Ruler of the Synagogue thought himſelfe not worthy, that is, not meete. &c.

This vnwoorthily muſt be iudged according to Chriſtes inſtitution of this ſacrament: ſo as that if wee vſe it otherwiſe then he appointed we ſhould vſe it, it is vnworthily.

To be guiltie of the body and blood of Chriſt, is to ſinne againſt the body and blood of Chriſt, that is againſt Chriſt himſelfe, and to be ſubiect to the puniſhments therefore, ſo

Math,

Math, 5, 21, 22. Iames, 2, 10.

The fault is most grieuous, beeing against God, offering vs the blood of his couenaunt. Heb. 10, 28, 29. The wishing whereof to themselues, what hath it brought but notorious, and extreame misery?

But some may say, how may this be, seeing Christ his bodie is not there really?

Aun. It is sufficient that his ordinances are abused, and those holy signes which he ordained, so despighted.

So the reproch done to Princes pictures, armes, Letters, Embassadours, redoundeth to the Prince. Wee our selues so interprete things done toward our selues.

None can from hence therefore gather, that wicked or worldly men, doe eate the body of Christ. They may eate (as S. Augustine saith) the bread of the Lord, they cannot eate, the bread the Lord, who to all receiuers is life.

Thus much for the necessity of meete partaking, nowe followeth the manner how, and that from the 28 verse on, the which first is shortly named, after is further enlarged.

It is shortly named, verse 28, and is said to be examination. The which we may consider by the properties of it, & by the nature and parts.

The properties are first the necessitie, second, the generalitie, third, integritie, the speciall parties whō it most chiefly concerneth.

The necessitie appeareth by therefore, the commaundement, so as that otherwise they ought not to partake, neyther can they please God, or haue comfort in theyr harts. And indeede if men consider the greatnes of the mysterie, search and tryall cannot be but most necessary.

Men must take heede that custome doe not take away care, we must doe it for conscience.

The generalitie is in the word *man*, which signifieth male or female, old or young, of any degree. So that none to be admitted must be accepted, nor any to be accepted not examined.

So is man taken, Iohn 3, 27. Iohn 5, 7. Iohn 7, 46.

The reaſon of this generalitie is, that Chriſtianitie, and the duties thereof, are as well for one as other. Neither is there any who hath not iuſt cauſe to try out himſelfe. Well therefore doth our Church appoint the names to bee ſent, that helpe may be had. None may be without his garment.

The integritie or vprightnes in this tryall, is implied in the word, examine. Which ſheweth an exquiſite and moſt diligent ſearch, as Lapidaries, and Goldſmithes doe, to find out true from counterfeit, good from bad.

Where a man had need of great skill, ſeeing the thing he ſeeketh is moſt excellent, and to be deceiued, is great loſſe. Now this examination muſt be ſuch, as euer to ſearch till we find our ſelues in good eſtate, as they who dig for mettals, like the Shunanite to Eliſha, ſo Chriſt commandeth to ſeeke.

But ſome will ſay, what if I finde not the thinges I looke for?

I aunſwer. Preſently ſo ſet your ſelfe to ſeeke as you giue not ouer till you find. The things you looke for, are of meere neceſſity to euerlaſting ſaluation: and that not onely at the Sacrament, but all times before, and afterward.

Therefore in this caſe muſt we doe as they who are ſick, hungry, for phiſicke and meate, not differing, and it is a manifeſt euill ſigne not to be earneſt this way.

The perſons whom this examination concerneth, is euery man and party toward himſelfe.

Not but that others, who haue charge of others, muſt endeuour. as Exod. 12, 26, 27. Deut, 6, 7, Gene. 18, 19.

But that though they ſhould faile, yet euery party, muſt be able, willing, and practiſing to examine themſelues.

No man can do this but he muſt 1 Take ſome time for it. 2 Remember in the dooing of it, hee hath to doe with God, who ſeeth to the ground of the hart. 3 Had neede of ſome inſtruction, and exerciſe before. 4 Muſt doe it as at other times, ſo ſpecially renue the dooing heereof at euerie time of adminiſtring the Sacrament. 5 That which he now endeauoureth to find, he muſt haue for euer after.

Hetherto haue been the properties of examination, now follow the nature and parts thereof.

Examination is an exerciſe of godlineſſe, whereby a man deſcendeth into himſelfe, bethinking what hee ought to haue, neuer giuing ouer till he haue ſuch graces, as whereby he may partake the ſacrament of the body & blood of our Lord worthily.

This exerciſe is many wheres commended in ſcriptures. 2. Cor. 13. the neglect blamed. No man conſidereth what haue I done. Looke Haggeus.

It calleth a man home to himſelfe. Pſalm, 4, 4. Zepha: 2, 1. Will not let a man be more buſie then needes, with others.

Beeing bethinking, it muſt be with deliberation.

The things which examination looketh for, muſt be according to the particuler intent in examination, as if I examin whether I haue thinges to make mee fit to heare the word, I looke one way, if to make prayers, I looke another way: ſo if for the Sacrament, there is a ſpeciall courſe for that likewiſe to be taken.

Now the things which examination for this Sacrament muſt looke after, may be conſidered in their number, qualitie, and meaſure.

The number we will not ſtand preciſely vppon, foure is the ſmalleſt. The firſt is knowledge. This is the perceiuing of the meaning of truth neceſſarie to ſaluation.

Which muſt be as of truth in generall, 1 That there is one God, three perſons.

2 That man was created at the firſt to the image of God.

3 That man fell, and plunged himſelfe and his poſteritie into miſery, from whence by nothing in himſelfe or others he can get out.

4 That there is no way to be recouered from hence, but onely by Chriſt, according to the articles in the Creede.

5 That then hee know what faith is, and how that onely by that, Chriſt is apprehended.

6. That faith is neuer ſufficient if it be without repẽtance:

7 That repentance alwaies cleaueth to Gods ordinances and commaundements.

So also in speciall touching the doctrine of the Sacraments, and this in particuler.

The second is a mans owne sinnes, which hath as farre as one can indeauour, 1 The finding out of the number and grieuousnes.

2 The acknowledging of them to God & others, against whom they haue been.

3 The beeing truly sory for them.

4 The desiring of forgiuenesse for them.

The best way to find out, is to lay the law & word of God rightly vnderstood to our harts, and bethinke of our particuler practises.

The third is faith of saluation, which is a perswasion by the holy Ghost, that the doctrine of saluation by Christ, belongeth vnto the partie.

The fourth is repentance, or amendement of life, which must be 1 Of the whole man. 2 Alwayes. 3 Profiting and going forward. And hath two parts, mortification, viuification.

Mortification is keeping vnder, and weakening of sin.

Viuification is renuing of desires and endeauours to all good things.

This is the number, the qualitie followeth, which is, that there must be 1 Truth of euery of the former.

Which one shall iudge of, if in the presence of God, he can finde these things in himselfe. 2 If they be working.

2 Presentnesse, that euen at the instant the partie can find them in himselfe.

3 Refreshing, that euen by this sacrament he must finde all the former quickned, and renued.

The measure is last, which is to be wished as great as may be, and must not discourage if it be but little.

The measure of sauing graces, are not in all equall.

The weaker our grace is, the more neede haue we of the stronger meanes.

Competent meaſure is iudged by an vpright heart to pleaſe God in the vſe of this ordinance.

So as that no weakeneſſe or ſlippes muſt diſcourage vs. 2 No croſſes. 3 No tentations.

Thus much for the manner how meetly one is to partake, now followeth the further enlarging thereof, and that from repeating this danger of neglect of examination, 29, 30, as alſo from the fruite of due examination. verſe 31.

The danger of neglect is in the puniſhment { generall. 29. / ſpeciall. 30.

The generall puniſhment hath the { kinde. / cauſe.

The kinde is that he eateth *Krima eayton.*

That is, hee ſo eateth as will occaſion *krima*, becauſe the Lords holy ordinance is prophaned, as before in eating vnworthily, and beeing guilty of the body of Chriſt.

Krima many tranſlate damnation, meaning as it ſeemeth eternall, which though euery ſinne doth deſerue, yet God doth not alwaies inflict, neither is heere (as I take it) meant. For that the Apoſtle expoundeth himſelfe. verſe 30. 32. And for that ſundry thus offending, were the children of God, who could not be damned.

I take it therefore to ſignifie iudgement, as 1, Peter 4. that is, puniſhment, or correction, as is ſaid, *Correct vs in thy iudgement, &c.* in which caſe Hezechiah prayeth, 2, Chron, 30, 18, 19, 20.

So the meaning is, the parties neglecting ſhall be ſubiect to puniſhment, euen vpon the careleſnes or rechleſneſſe about this ſacrament, and iuſtly, this beeing an ordinance of God, ſo full of good for vs.

Now that which is true in the receiuing, is as true in the forbearing, and not endeauouring to receiue worthily, and indeede, in ſharper manner. For heere ſeemeth to be vnderſtood puniſhment indeede, but eaſier, there a man may iuſtly feare hell fire.

God puniſhed the contempt of circumciſion.

Conſide-

Considerations to perswade vs not to contemne this sacrament, I meane for such as professe the same doctrine with vs, and such as neglect when they may conueniently resort thereunto.

1. First it is Gods commaundement. 2 It hath likewise his promise. 3 Is a speciall prop to stay our faith. 4 Bringeth with it Christ and all heauenly treasures. 5 Quickeneth a man to all good duties of thankfulnes to God, loue to men, &c. 6 Was very often in the primatiue Church.

Considerations to make vs resort vnto it, with due consideration. Where first we might bewaile, that it is of all so slightly regarded.

1 There are many things to be done which require studie.

2 The Iewes taught one another to keepe the Passeouer.

3 It is a dutie of greatest consequence almost that can be for a man.

4 No great thing can be well done without good care.

Now no iudgement is expressed, because we might feare all. No time named, that alwaies we should feare them.

The cause is, for that he discerneth not the Lords bodie, that is, that which is his body by his ordinance sacramentally.

The speciall punishment followeth. verse 30. Bodily diseases, and death.

1 Not onely these, but decay in name, goods, friends, estate, &c.

2 Learne when these come, among other thinges to call to minde slight regard of the Lords supper.

3 All are not sicke or weake, that we might learne to profit one by anothers harmes.

4 Neither must such as feele no outward crosses, thinke that they are, or shall be free.

The fruite, which due examination bringeth, followeth, verse 31. and is,

1 Freedome from iudgements, which is set downe with the forerunning dutie of iudging our selues, which is so to try out our selues, that we may iudge aright, that wee come

duly,

dulie, and if that we find we haue not so come, to humble our selues, and be reuenged of our selues.

And indeede this freedome is from all plagues, as they come from God angry.

2 And obtayning of all excellent things, for what can a due partaker be said not to haue?

Quest. Are not such as come worthily corrected?

Aun. Yes: but beeing without particuler conscience for some particuler fault, it is no iudgement, but an exercise.

Que. What may we thinke of those that are afflicted in this kinde by God?

Aun. They are chastened, that they should not be condemned with the world. Chastising is some-what to the griefe of our nature, proceeding from Gods loue to vs, to make vs the better for afterward.

That it is the griefe of nature. Looke Heb. 12, 11. And necessary it is, that so it should be. It is also moderate. It is likewise with Gods loue: To make vs better.

The vtmost end why God sendeth it, is that we should not be condemned with the world. The world are the vnrepentant men of the world. These shall be condemned.

Condemnation is euerlasting punishment, with the anger of God, and miserie of the partie punished.

FINIS.

THE

THE DOCTRINE OF FAITH.

Romans. 1, 16.

HEtherto haue we heard of preparation to grace and saluation: now followeth to consider how grace & estate of saluation is wrought in a partie.

All which consideration is in the meanes, or in the gifts of grace.

Meanes I call those which are appointed by GOD, and blessed for the working of grace: gifts, the verie things wherein saluation doth consist.

Now the meanes it the word of grace and saluation, so called, Acts, 13, 26, as the deuill himselfe confesseth, Acts, 16, 17, word of grace, Acts, 14, 3, so Acts, 20, 32, and that because it is the ministery of the Spirit, 2. Cor. 3, 8, that is, which conueieth the holy Spirit into one, and bringeth all grace.

This word is called by another name, vsually the *Gospell*, so Acts 20, 24, the *Gospell of grace, word of the kingdome.*

For the name we heard of it, in the entrance to the Harmony of the Euangelists.

This doctrine is all that truth in the Canonicall scriptures, touching saluation by Christ.

A summe and briefe of this doctrine, is that which is cõmonly called the Apostles Creede. So saith S. Augustine, *Illa verba quæ audistis, per diuinas scripturas sparsa sunt, &c. These wordes which you haue heard, are strawed all ouer the scriptures, but gathered together from thence, least the memorie of forgetfull parties should faile, & that euery man may haue what to say, and hold.*

Whereuppon Marcellus in Epiphanius, repeating the Creede, saith he had it out of the diuine Scriptures.

In which sence, S. Augustine calleth it the foundation of the Catholique faith: & S. Ambrose, a key opening all the Scriptures.

In considering of this Creede, it shall be good to know

the

the title, and the contents of it.

The title is, *The Apostles Creede*. Wherein is the kinde of the thing, and the parties whose it is said to be.

The kind is, that it is a *Creede*. If we should speak to such as vnderstand Latine, it might not be vnfit to speake of the Latine name, *Symbolum*. But heere it shall not need. Onely: I thinke that diuers learned men are deceiued, who thinke that it is called *Symbolum*, of part in a shot or reckoning, which diuers make vp. That (I take it) is *Symbola* in the feminine gender, not *Symbolum*.

This name of *Creede*, in English (I take it) arose frō the abuse of the first word in Latine, *Credo*. Where, on their beades they were inioyned to say so many *Aue maries*, *Paternosters*, and *Credoes*, wheron this was called *creed*. Which is a Latine word, and doth signifie as much to say, I beleiue my creede, that is, that which I doe beleiue: whereof we shall haue better cause to speake by and by. So then *the creede* is that, which one by direction of the word of God doth, and ought to beleiue.

The parties are *the Apostles*, whose it is said to be. The Apostles are those twelue, sent out by GOD into all the world to preach the Gospell.

Some thinke it is called theirs, as beeing in matter and forme penned by them, by diuine inspiration, after the holy Ghost came vppon them, before they departed from Ierusalem to preach the Gospell. So as some set downe, what euery Apostle did set downe.

This is not so, for then it were Canonicall Scripture, which it is not, for the Romanists themselues graunt it to be but tradition.

Others think, that it is said to be the Apostles, as consonant to their doctrine, as an abstract & abridgement thereof. So is it, though this be not all, for I iudge that this name is added, to put a difference betweene other seuerall creeds vsed in the church, as the Nicene, *I beleiue in one God*, Athanasius, *Whosoeuer will be saued*. Now for difference, this is called, *the Apostles*, as of their doctrine.

Now touching this title, some questions may be asked.

1 Que. What authoritie is this Creede of, diuine, or humane? or how bindeth it?

Aun. It is diuine for matter, though not for forme, for the Apostles did not pen it. And therefore so far bindeth, as it is agreeable to the Scriptures. And therefore, when a thing is saide to be as true as the Creede, it is onely for the matter.

2 Que. Whether all things to be knowne, necessarily to saluation, are contained heerein?

Aun. I thinke they may be said to be implied, though not expressed. And if God reueale, and giue meanes of knowledge of no more, these may suffice: otherwise not. Wee must beleeue all that God will haue vs.

3 Que. whether is it certaine damnation not to beleeue euery of these?

Aun. Wee must distinguish betweene articles of the foundation, and others. Articles of the foundation beleeued may suffice, when others are not reuealed.

Againe, we must consider for articles or doctrines, not of the foundation, whether they be cleerely reuealed or not, if they be not, they shall not preiudice.

Againe, whether wee erre of simplicitie or wilfulnesse: wilfull error damneth, simple doth not in things not of the foundation.

Things of the foundation, I call faith and repentance, most necessary.

4 Que. Are we bound to sunder them into twelue?

Aun. No. Remember that as God reuealeth, man must beleeue.

This for the title: the contents follow from the beginning to the end.

These contents haue the profession, the assent. Profession, in all to the particle *Amen*. Assent in the word *Amen*.

In the profession, is the manner, and matter.

The manner is, *I beleeue*. The matter, the rest.

Wherof before we can as we should speake of any, some

generall

generall rules are to be remembred for all.

1 We must build our faith in euery of these points vpon the written word of GOD, not onely the wordes of this Creede, and therefore, Acts, 24, 14, Luke 24, 44, & must vnderstand all according to the scriptures.

2 Euery one must make it for himselfe, Iob, 19, 25, Gala, 2, 20, Iohn, 20, 28.

3 To euery clause, in heart this (*I believe*) must be adioyned, though it be not expressed in word.

4 Wee must labour more and more to grow in fuller assurance of euery parcell. Mar, 9, 24, Luke 17, 5.

5 Our life must be aunswerable to the profession of faith. Iames 2, 18. Therefore saith Irenæus, *to believe, is to doe as God will.* *Lib, 4, 14,*

6 Though wee cannot dissolue all doubts, wee must not shrinke from the profession. First believe, after you shall more and more vnderstand. *Faith seeketh*, (saith S. Augustine) *vnderstanding findeth out.* *Lib. 15, de trinitate capit, 2,*

7 The Creede is no prayer.

Hetherto the generall rules, the manner of profession foloweth. *I believe.* Whereof wee may consider seuerally in it selfe, and ioyntly with the matter following. And first wee must consider the groundes of scriptures, whereof in this point to believe, and personally I believe, wee may note these heads.

1 Commaundements to believe. Iohn 20, 27.

2 Promises made to believers. Mar. 9, 23.

3 Rebuking of vnbeliefe. Math, 6, 30, Math, 8, 26, Math, 14, 31.

4 Commendation of parties for their beliefe sake. Math, 8, 10, Math, 15, 28.

Whereupon men are often noted by this in the New testament, that they are believers.

5 The meanes appointed by God to worke & increase true faith, the worde and Sacraments, and euen the vvhole ministerie.

The same meanes are for personalitie, as I may call it.

First therefore this *I beleeue*, is that *I haue beliefe*. Beliefe is sometime put for a thing which I doe beleeue, sometimes for a gift, whereby I doe beleeue.

For a thing which I doe beleeue, as 1, Tim, 1, 19, Iude, 3.

So is it not barely to be taken heere.

For a gift whereby I doe beleeue. Mark, 9. 23.

So is it taken heere, and thus doe I say, I beleeue, as Philip. 1, 19.

Now for the better vnderstanding of this manner of profession, wee must consider, 1 what parties haue faith: 2 where faith is in such parties as haue it. 3 vvhereabout faith is bestowed, as about her proper matter. 4 vvhat be the parts thereof. 5 vvhat properties it hath. 6 & lastly how it is wrought.

The parties who haue faith, are reasonable: 1 God, who is said to be faithful in keeping his promise. This to beleeue, is to beleeue a promise.

2 Creatures. 1 Angels: 2 Men. In mankinde infants haue not faith.

So as deuils haue a kind of faith. Neuertheleſſe, there is difference of Angels and deuils faith, and mens.

Angels faith is in God the Creator, legall, no other then Adams was. Mens faith must be likewise in the Redeemer. Angels are not properly said to be redeemed, but rather confirmed by Christ, as some Diuines hold.

Deuils faith is onely of the truth and power of God in generall, out of themselues.

For the second point, faith is said to be in the hart. Rom. 10. 9, 10. Acts, 8, 37. Ephe. 3, 17.

Now so is it said to be in the hart, as to be conueied into the whole man, especially into the chiefe powers of the soule.

Whereof the one is the minde, the other is the will. In both which I doe iudge that this faith is. All agree for the minde, some doubt for the will, which may thus be prooued. First, because it is said to be in the hart, which implieth the whole soule.

Secondly,

Secondly, for that faith knitteth to God. Thirdly, fayth and hope differ not (I take it) in place, hope is an affection.

This is most certaine, that euery one who belieueth, must doe it with his hart: Yea, with all his hart.

The proper matter which faith regardeth, is the vvhole word of God, as God reuealeth it. And therefore, before the word was written, fayth was bounde to belieue diuine visions, dreames, and speciall promises of Gods speciall power, whence did arise faith to worke wonders, vvhen there is no such speciall promise, that faith ceaseth.

Since the word is written, it is tied to that in the right meaning of it, and to that onely.

The parts of faith, are knowledge, and application.

For knowledge, the scripture is plentifull. Whereuppon, faith is sometimes called wisedome, vnderstanding, &c.

This knowledge is perceiuing of that which I doe belieue.

And hath two parts, notice, and assent.

Notice is the perceiuing of the meaning of the thing. Which can neuer heere in this life be full in vs, and is not to be vnderstood, as some precisely speake, of knowing to be by causes.

To this notice is required alwaies: 1. Some direction & warrant of scripture.

2 Meaning of the words, and matter belieued.

3 Discerning truth frō falshood. Ioh. 10. 4. 14. 16. 1. Cor. 2. 14. Phil. 1. 10. Heb. 5. 14.

Whereupon foloweth a light to try and examine things by.

4 Abilitie to increase therein by the right vse of former knowledge.

5 To be able to teach others that which our selues know.

Assent, is perswasion of the certaintie of the truth of the former euery way, whereof wee haue notice. Iohn. 21. 24. 2. Pet. 1. 16. 17. 2. Tim. 1. 12.

This is called Plerophorie, or full assurance that the contradic-

tradictory is false, in assurance whereof, a believer wil suffer any thing rather then to deny.

Whereupon faith alwaies striueth against doubting.

Of these two alone, ariseth that which is called historicall fayth, that is, a beleiuing of the history of the Bible.

Application is, whereby the believer is perswaded, that the thing beleiued, belongeth to him, in euery poynt as it is knowne and assented vnto.

This is the hardest in tentations, and is most assailed, by the deuill, by the Papists.

First therefore let vs prooue this.

The Papistes so mislike application in fayth in generall, as that they denie that application is in iustifying faith. *Bellar: de iustificat: lib. 1. 30.* Insomuch as he sayth, eleuen articles of the Creede, belong onely to credultie, that is, willingnesse to believe, not to affiance.

Wee prooue it thus: 1 Where particuler mercies are promised, there must be particuler faith.

But to diuers in scriptures are particuler promises, Abraham, Math, 9, 2. Luke, 7, 48, &c, therefore.

They answere to the minor, these parties were extraordinary, and had indeed speciall reuelation.

We answer, that as true as Christes word was to them, so is his Spirit now vnto his children, so as they ought not to distrust it. Neither doth Paule speake, Rom, 8, 38, 39, more of himselfe then of vs

That Gods Spirit witnesseth with ours, it is euident. Rom. 8, 16. Gala, 4, 6. 2, Cor, 1, 21, 22. Ephe, 1, 13, 1oh, 1, 2, 27.

2 In all faith, there is as it were a syllogisme made, whereof the minor is with application.

3 Particuler persons are rebuked for infidelitie.

4 Practises of particular parties, Thomas, Iohn, 20, 28. Dauid, &c.

The Fathers are large heere. *Qui de Deo non præsumit veniam, non animaduertit, plus peccato suo posse Dei clementiam. August: Whosoeuer doth not presume of pardon from GOD, doth not consider that the mercy of God can do more then his sin.*

Patet

Patet quia non aliter quam Thomas confessus est, cum diceret domine mi, Deus mi, nos quoq; confiteri vult Deus. Cyrill in 12. Iohn.

It is manifest, because no otherwise then Thomas confessed, when he said, my Lorde, my God, God will haue vs also so confesse.

Οὐκ εἶπε τῷ θεῷ, ἀλλα τῷ θεῷ μου ὁ χρὸς προφήτας ποιῶν τὸν κοινὸν ἰδιοποιούμενος. Chryso: ad Rom.

He said not to God, but to my God, euen as the Prophets also doe, making him who is common, peculiar vnto themselues.

Qui omnium Deus, meus specialiter. Hieron: who is God of all, mine in speciall.

Tertullianus notat dogmata Christianæ fidei Ethnicos appellasse præsumptiones. Tertullian noteth, that the heathen termed the positions of Christian beleefe presumptions: as the Papists charge vs.

So therefore is faith with application, as euery branch to saluation hath it.

Heereof are these degrees: 1 Approbation, whereby one is perswaded of the woorth of the doctrine to be beliened.

2 Expedition, whereby one delyeth it aboue any thing.

3 Apprehension, whereby one hauing once holde of it, will neuer let it goe.

4 Oblectation, whereby one resteth and stayeth himselfe on the thing beliened.

5 Expectation, looking for the benefit thereof.

This with the former, is the faith of Gods elect, sometimes by the learned called iustifying, or saving fayth.

The properties of faith may easily be perceiued, euen by that faith is said to be in the hart.

1 It will professe or confesse it selfe when occasion serueth. Rom: 10, 9, 2, Cor, 4, 13.

We must be ready heereunto.

But heere a question or two may be demaunded. 1 Que. How far is a partie bound alwaies to make profession of his faith?

Aun. Profeſſion may be ſaid to be in deed, or words. In deedes, when wee leade a life according to the doctrine of faith. This kinde of profeſſion muſt alwaies be, and euerie where.

In word, when wee giue out what we hold and belieue. And this may be conſidered in matters that are of the foundation of ſaluation, or acceſſary, and not of the foundation.

In ſuch things as are not of the foundation, wee muſt remember, 1 order, to doe that after things of the foundation: 2 our calling, to deale in ſuch matters, as if we be preachers, 3 to take the fit ſeaſon for hearers.

For ſuch things as are of the foundation: 1 Wee muſt neuer deny any of them.

2 When we are called vpon by lawfull authorie, we muſt profeſſe our faith.

Heere ſome exception may be, if it be before ſcoffers, Chriſt held his peace.

3 VVee muſt ſpeake ſo as men may perceiue our meanings, we muſt not affect doubtfull ſpeeches.

4 Though we be not demaunded, if our ſilence ſhould be very hurtfull, or our profeſſion profitable, we muſt make profeſſion.

A ſecond queſtion, whether it be lawfull to compell to make profeſſion?

Aun. Wee muſt diſtinguiſh the parties towards whom compulſion is vſed. For if they be ſuch as neuer had knowledge, nor made profeſſion of the truth, they muſt not be compelled firſt, but taught.

Why then are Papiſts puniſhed? Aun. Some are puniſhed for theyr treaſons, others for theyr refuſing to be taught.

If they haue made profeſſion, and ſtande not to it, they muſt be compelled. None muſt be ſuffered to profeſſe a falſe doctrine, vnpuniſhed, or vnmoued.

Two diuers religions, are not to be permitted by one ſoueraigne authoritie.

How far may a Soueraigne proceede in puniſhing, for

not

not professing the faith?

Hee must make lawes for the keeping of the Catholique faith, any teaching idolatry wilfully, hee ought to punish with death.

Whether may a Prince suffer the Ambassadour of a forraigne Prince, to vse his conscience?

Aun. I thinke he may, because he hath no authority ouer him, not being his soueraigne: but none of his owne subiects must be permitted to communicate with him in false worship.

2 The second property is, that faith is explicit, not onlie to beleeue as the Church beleeueth, but to say what wee beleeue, why we beleeue, what we meane by that which we say we beleeue.

3 The third, that it is liuely and formed. No true faith is dead. Charity is not the forme of faith.

4 The fourth, it can neuer be lost, if it be rooted, and confirmed.

5 The fift, according to the doctrine it believeth, it must be taken diuersly, and therefore it is sometimes to beleeue, sometimes to beleeue in.

Faith is wrought effectually by the holy Ghost, instrumentally by the word.

Hetherto haue we spoken of the manner of this profession in generall, and seuerally in it selfe: now followeth that we consider it with application, to euery branch following.

First therefore, as euery one of discretion must beleeue, so must they in God, & so the rest following: secondly from the hart: thirdly, according to diuine truth written. Fourthly, we must know grounds of scripture for euery one, vnderstand the meaning thereof, perceiue the difference, from others, be able to teach them to others, apply them to our selues. Fiftly, profesie them in due time, expresse them, & lastly, our faith must be liuely.

And thus much for the manner of profession: the doctrine and matter professed foloweth, beginning at *in God*, and so on to *life euerlasting*.

The matter hath two parts, 1 *of God.* 2 *of the Church.* Of God, to *I beliene the holy Catholique, &c.* exclusiuely of the Church in the rest.

This of God is essentially and generally, or personall, & particularly.

Of God essentially, in name, or attributes. Name, *in God.*

In attributes. { *Almightie.* / *Maker of heauen and earth.*

That beliefe is to be in God, looke the commaundement. 1, Tim, 6, 17. Promise, Iere, 31, 33; Heb, 8, 10.

Vnbeliefe, or not believing noted, Rom, 11, 30. punished, Psalm, 78, 22.

Beleefe in this kind commended. Iohn, 14, 1.

Neither is this onely true in generall, but also in speciall, and particuler: so Exod, 3, 6.

So God promiseth, Gene, 17, 2, no more to Abraham then others, Rom: 4. For Abraham is father of the faithful. Thus did Daniel, 6, 23, Paule, Acts, 27, 25. Dauid, Psalm. 22, 1.

Now this, *in God,* hath to be considered, the meaning of God, then what is this, *in him.*

God must be vnderstood, as in the scriptures.

The scriptures set out God, as he is towards his creatures in generall, or toward his Church in speciall.

Towards his creatures. That,

1 God is.
2 God is one.
3 God is a Spirit infinite.
4 God is present euery where.
5 God knoweth all things.
6 God can doe all things.
7 Loueth mankind.
8 Is most iust.
9 Is most certaine, and sure of his word.

Toward his Church, as he maketh couenant.

The forme of the couenant is, *I will be their* GOD, *they*

shall be my people.

This forme in generall is set downe, Ierem, 31.

In particuler, Gene, 17, 2.

In this couenant is a promise and commaundement.

Promise on Gods part, that he will be our God, as Gen, 17, 1, Gene, 1, 11, where are promised all things to happinesse, full and for euer.

So as if we tell him of our losse, hee will restore it, of our sicknes, he is phisitian, of death, he is our rayser.

In particuler, God promiseth: 1 To teach vs all things necessarily to be knowne of vs: *They shall be taught of God.* Looke Esay, 30, 21.

2 To maintaine and nourish vs.

3 To defend vs.

4 To gouerne vs.

5 To deliuer vs.

6 To be happines, and all that hart can thinke to vs.

The commaundement is, that *they shall be my people*, that is, that wee should beleiue all these, and doe duties thereafter.

This is *God*, then doe wee beleiue *in him*, when wee professe that we beleiue all the former of God to our owne behoofe, and doe all duties aunswerable thereunto, as God is in generall, and speciall towards his Church.

Memorandum that this article professeth the first commaundement.

1 First therefore euery one disavoweth all Atheisme.

2 Beleiueth in God as the scriptures reueale.

3 Acknowledge but one God.

4 Who knoweth whatsoeuer they doe. 5 Is present to them. 6 True of his promise made. Whereby they seeke vnto him: rest in his iudgment of them: are perswaded that all thinges shall worke for theyr good heere, and that GOD shall be full, and for euer happinesse vnto them, so as they make him theyr portion aboue all other things.

Thus farre touching GOD by Name, nowe follow the atributes.

Ob. The Father is first named, therfore should it be first opened.

Aun. So might it. Neuertheleſſe, seeing that attributes are of the essence, and Father is a person, and essence for easie teaching should goe first, therefore we may without offence (not blaming the order of the Creede) speake first of the attributes. These rules must be remembred of them.

1 Though heere they be ioyned with the Father, that is but for orders sake, they belong likewise to the Sonne, and holy Ghost, and so must be remembred.

2 There are more belonging to God, and to be believed in God then these. Looke Exod,34,6.

The attributes heere are two, *Almighty, and maker of heauen and earth.*

Que: Why are these named, and no more?

Aun. These are named, 1 as beeing very well knowne euen to some of the heathen, *Giue mee* (saith S. Augustine) *a Pagan, a worshipper of many Idols, a seruaunt of deuils, who saith not that God is almightie.*

Plato could see that the world was made.

2 These put a manifest difference betweene the true and false god. God himselfe by his power, proueth himself to be the true God. So doth Elias cõuince the people, 1,Kin: 18, 24, 34, 38: and for making the world, looke Iere: 10,11, and Augustine, *Let any make a world, and he shall be God.*

3 These are of speciall vse for fayth and life.

Que: Is there any thing in the order that these are heere named?

Aun: The creation prooueth the almightines of God. There are heere no more then these named, for shortnesse sake, and memory.

Now for the grounds of this article, 1 Consider the generall promise, 2,Cor,6,18.

More specially applied, Exod,6,3.

To Abraham, Gene,17,1.

2 Where the almighty is prayed vnto, there must be faith, he is prayed vnto, Gene,28,3, Gene,43,14.

3 The practise of Gods children was thus to believe in the almighty. Paul, 2, Cor, 6, 18, the three men, Dan, 3, 17.

4 Vnbeliefe in this kinde is punished in Zachary, Luk, 1, 20, in the Prince, 2, Kings, 7, 17, in Benhadaes seruaunts, 1, Kings, 20, 18.

That God is almighty, it needeth not to be proued, yet to satisfie such as are ignorant, this may serue.

Namely, the consideration of the sundry mighty works of God, generall, particuler. He is the *God of hostes.*

In this article wee may consider the meaning, and the duties which we professe.

The meaning may easily appeare in the name *Almightie*, which is, who hath all might.

Might in God, is whereby hee is of power, and can doe things.

This might and power, is absolute, or actuall.

Absolute power in God, is whereby hee can doe more then he will, as Math, 3, 9, to raise vp of stones children to Abraham. To giue Christ more then legions of angels, which he would not.

Actuall power is that whereby God doth what hee will.

Quest: Whether of the two powers is meant heere?

Ans. Wee must believe both. Neuertheless, actuall is that which more neerly concerneth vs, wherein wee can haue comfort in. Of this it is said, Psalm, 115, 3, *And hee spake the word, and they were made.*

God is said to be thus *Almightie*, 1 Dooing whatsoeuer he will: and heere Gods omnipotencie is not in doing sinne: Sin hee willeth not. Againe, sin is of weakenes, not of strength.

2 Hindering what he willeth.

Obiect: Why doth he not then hinder sin?

Ans: Because he is not bound so to doe: 2 for that hee can bring out of sinne, good.

3 Dooing all things with ease: hee but willeth, and they are.

4 Causing all power where it is, euen making weake strong.

strong, &c.

Thus farre for the meaning, the duties remaine which we doe professe.

1 Neuer to presume of the Almighty power of God for vs, vnlesse wee know his will to that end. For though our faith beleeueth, he can doe more then he will, yet we neuer can reape comfort of his power disioyned from his will. So as Romaine Catholiques not proouing Gods will for transubstantiation, say nothing to purpose. Or loose professors resting on Gods power, as able to conuert them, and not vsing meanes, doe but beguile themselues.

2 Neuer to doubt, but whatsoeuer God will, shall surely come to passe, promised, threatned, generally, particularly.

Obiect. May one then neglect meanes? Answer. No. They serue for Gods Almightines to worke by, & in deede in the most vsuall we may easily perceaue Gods power.

3 To renounce all trust in creatures.

4 To trust wholy in God. 2. Cor. 1, 9. 2, Cor. 12, 9. Eph. 6, 10.

5 To be strong in faith. Rom. 4, 21.

6 To be assured of the performance of our prayers.

7 To haue contentation in God. 2, Cor. 9, 7. Heb. 13, 5. For indeede God so promiseth to be to vs. Gen. 15, 1.

8 In what estate so euer webe, to reioyce in God. Psal. 46 Iob. 22, 25, 26.

Thus much for the former attribute, the latter followeth, *Maker of heauen and earth.*

In speaking whereof, we may consider it ioyned with the rest, and in it selfe.

As it is ioyned with the rest, first why at all it is set down.

Aun. I take it against the poyson of Marcions heresie, who thought it not meete to beleeue in God the maker of the world: whereas the scriptures though teach so to beleeue.

It is set in this order after the former, as a proofe thereof. For the maker of heauen and earth cannot choose but be Almighty.

In it selfe marke three things, the grounds of scripture, the meaning, the things professed.

The grounds of scriptures are, 1 Gods making of himselfe thus knowne. Hier. 10, 11. Esa, 45, 7. Esa, 66, 2. Acts. 7, 50.

He is so prayed vnto, Act, 4, 24.

So beleeued in, Psal. 124, 8.

So professed. Ier. 32, 17.

By this name and title praised. Psal. 136, 5, 6.

So as S. Augustine saith, *Let any creature that you will come and make a world, and I will say it is God.*

Thus is God preached to be beleeued in, Act, 17, 23. 24. Act, 14, 15.

This for the grounds of scripture.

The meaning will appeare by the words, where the cause is ioyned with the effect. The cause, *Maker*, the effect, *heauen and earth.*

Maker in the scriptures is properly called Creator.

Creator is who did create. Create is to make of nothing.

1 This God did.

2 By his commaundement.

3 Not all things together, but in sixe dayes.

4 When time began, so as there are not yet 6000. yeeres, since the world began.

5 So as that he ruleth and gouerneth otherwise then Atheists thinke.

God ruleth and gouerneth for euer.

Gods ruling or gouerning is his prouidence.

Prouidence is either generall or speciall.

Generall prouidence, is whereby all things ioyntly are ruled; such there is.

Particuler is whereby euery seuerall is ruled, especially & most choisely, man. As to the lighting of a sparrowe vpon the ground, to the number of our haires.

O thou omnipotent (saith S. Augustine) *who rulest all as one, and one as if he were alone.*

The effect is, *Heauen and earth*. Where, by a manner of

ſpeech when that which containeth is put for the contained, all things are meant, all being contained in heauen and earth.

Heauen is all from the face of the earth vpward.

There are three heauens { ayrie. / ſtarrie. / glorious.

The ayrie heauen is from the face of the earth, to the loweſt part of the ſphere of the Moone. Wherein are fowles, meteors, as winde, raine, ſnow, haile, thunder, lightning.

The ſtarry is from the Moone vpward, as farre as motion goeth. Wherein are the ſtarres fixed, or planets, the diuers motions, the influences.

The glorious heauen is aboue all motion, where the glorie of the Trinity doth moſt appeare. There is the humane nature of Chriſt, the ſoules of the elect departed this life, the bleſſed Angels miniſtring.

Theſe Angels were created.

They are miniſtring ſpyrits for the neceſſities of the Church.

The earth is put for the earth and water together, from the face of it to the centre and middle.

In the water are fiſhes, pearles, in the earth are mettals, diuers kinds of precious earth, ſtones, &c, on the earth are beaſts and cattell, but eſpecially man. All creatures haue ſome print or *veſtigium* of God, man hath Gods image.

1 Now all theſe things are good, Gen. 1, 31.

Obiect: Some things are hurtfull to vs. Aun: They are of very good vſe, being applied by God.

Queſt. Whence commeth euill? Aun. By the diſobedience of the reaſonable creatures to God.

Obiect. God maketh euill. Aun: Of puniſhment, not of fault.

2 All theſe make but one world.

Queſt. What ſay you of the deuils? Aun. God made them at the firſt good ſpirits, but they haue left their firſt beginning. For their ſubſtance they are good, not in their

qualities.

This is the meaning, the duties professed remaine:

They are of two sorts, either in respect of the creation, or prouidence.

In respect of the creation, 1 That wee beleiue that the world was ordained by the word, &c. Heb, 11,3.

2 That seeing the creatures were made by GOD, wee ought to meditate of them.

3 By the creatures to rise more to the knowledge of God. Psalm, 19,1, Rom, 1,25.

4 From the consideration of the creation, to get increase of faith, for perswasion of performance of our prayers. Act. 4, 24.

5 To praise God, Psalm, 136, 5, 6.

6 To consider of our owne soule and body: Looke psal, 139, 13, 14. and Iob, 10,8, 9, 10, 11, 12.

Thus much for duties professed in respect of the creation, duties in respect of prouidence follow.

1 That we acknowledge all things to be most wisely ruled by God.

2 That he hath particuler care of vs.

3 That the Angels watch about vs.

4 All the creatures shall worke for our good. Iob, 5, 22, 23.

5 Be contented with whatsoeuer God doth.

6 Vse not the name of fortune, lucke, chaunce.

7 Tempt not God by neglect of meanes.

8 Remember, Iam, 4, 15.

Hetherto touching God essentially, now followeth of him personally.

Whatsoeuer is said of God in generall in this Creede, or in the scriptures, is true of euery person: the Father onely is not Creator and almighty, but so likewise is the Sonne, and holy Ghost.

It may be obiected, that the Sonne doth nothing of him selfe.

Aun. True, not without the Father, but all with the Father.

ther. 2 Not in the sence the Iewes conceiued of him, taking him for a bare man, so he doth nothing.

Que: Why are these ascribed to the Father?

Aun. Onely for order.

Of God personally it is said, that he is *Father, Sonne, & holy Ghost*. First is *Father*.

Father is a name that cannot be vnderstood without respect to child, or sonne.

God is father of a sonne who is GOD, or of sonnes who are men.

To vnderstand God the father, of a sonne who is God, somewhat must be touched, concerning the misterie of the Trinitie.

There is (as was said before) but one God. There are 3. persons, Father, Sonne, holy Ghost.

A person is a manner of beeing in the God-head, distinguished by an incommunicable propertie.

The persons be coequall, and coeternall.

The Father is of none.

The Sonne is begotten of the Father.

The holy Ghost proceedeth frō the Father and the Son.

The Sonne may be considered, as not incarnate, and nowe incarnate. Not incarnate, he was called the Word, incarnat, the sonne of man.

In respect of his person and manhood, hee is the Sonne of God.

To vnderstand God the Father of sonnes who are men, somewhat must be touched concerning the mistery of our redemption and adoption.

Of mankinde, which might haue perished by the fall of Adam, it pleased God in Christ, to adopt and make some to be sonnes vnto himselfe, Ephe: 1,5, Iohn, 1,12.

Que: It may be demaunded, whether wee must believe in God the Father of Christ, or our father, or both?

Aun. Both. So saith Christ: your father, my father. Praying, himselfe calleth father, and teacheth vs so to pray: Our Father.

Let vs then consider the grounds of scriptures, the meaning of this article, and what we doe therein professe.

But because there be two branches implied, first consider of the first, then of the latter.

And that wee ought to believe in the father of our Lord Iesus Christ, it appeareth, for that God himselfe, maketh himselfe knowne by that name. Math, 3, 17. Luke, 3, 22, Heb, 1, 5.

He is prayed vnder that title, 1, Cor, 1, 3. Ephe, 1, 3. Christ promiseth, Iohn, 14, 23. Is prayed vnto, Ephe, 3, 14.

The meaning heereof is, that I acknowledge to believe in that God, who is the Father of our Lord Iesus Christ.

And hereby doe disavow all Turkish, Iewish doctrine, which holdeth not the doctrine of the blessed Trinitie.

Now for believing in God who is my Father, God promiseth himselfe so to be, 2, Cor, 6, 18, Iere, 31, 1, more particularly, Exod, 4, 22, 23.

God commaundeth so to be called vpon, Iere, 3, 19.

And findeth fault that any other should be so called, Ier, 2, 27, Math, 23, 9.

Christ himselfe applyeth this name. Math, 6, 8, 14, 15, 18, and that very particularly, Math, 6, 18.

Thus did the godly, Esay 63, 16. So are we taught, Mat, 6, 6. Luke 11, 2.

I meane then, that I know the doctrine of adoption, & am perswaded that it belongeth to me.

I know it, when I know whence I am redeemed, namelie from misery, for whom I am adopted, namely for Christ, how I am assured heereof, to wit, by faith.

I professe in this branch, 1 To make more account of this, that God is my father in Christ, then of all thinges in the world beside.

2 To looke for all fauours from God, as a Father, being now made a sonne of him.

The first fauour is Gods sparing, as a father is wont to doe, Mala, 3, 17.

This is in 1 not imputing faults, 2 not inflicting punishments, 3 moderatly and gently chastising, 4 in taking in good worth the weakenes and vnperfectnes of our obedience.

Hence must needes arise great peace of conscience, and ioy in the holy Ghost.

The second is the Spirit of adoption, whereby wee crie Abba, father.

This Spirit, 1 hath boldnes to come into the presence of God.

2 Ability or gift, to poure forth prayers and desires and prayses.

3 Perswasion, that wee are heard and accepted of God: in

The third is, his care to prouide things needfully for vs, 2, Cor, 12, 14, Math, 6, 32, Phil, 29,

From hence we haue that, 1 which is enough.

2 Where-with wee are contented, 3 That which God blesseth, as the womans oyle, the Iewes apparell.

The fourth is his defence of vs.

Keeping vs from euill.

Deliuering out of euill.

The fift, title to the creatures, which we lost by the fall of Adam.

The sixt, certainty of inheritance in heauen. All mens children are not heires, but Gods are, and fellow heires with Iesus Christ.

3 I professe to performe all duties to God, as a child to a father.

For there is no benefit, but requireth a duty.

All the duties which wee owe to God, or can performe, are honour. Exod, 20, 3, Mal, 1, 6.

This honour may be considered in respect of God, our selues, and others.

In respect of God, we ought,

1 To acknowledge this our being sonnes, is meerely of grace.

2 To seeke to God in all our wants.

3 To thanke him for all fauours, 4 To take all his instruction.

5 To obey his commaundements.

6 At his corrections to acknowledge our faults, and amend.

In respect of our selues, remember whence we came into this fauour, to carry our selues humbly, all the time of our liues.

In respect of others who are without, and haue not yet giuen their names to Christ, wee must doe nothing to the shaming of our house and father, but all things to his glorie:

Who are of the Church, all of vs hauing one father, to be one to other brother and sister.

Hitherto of the first person, the second followeth to, *I beleeue in the holy Ghost.*

For the doctrine touching the second person, wee may speake of it ioyned with the former, and in it selfe.

It is ioyned with this word, *and.*

And, sheweth that it goeth with the rest, and in this order.

It goeth with the rest, as may appeare euery where in scripture, so as that it is not enough to beleeue in the former.

The order is, that it followeth the former, not for any vnworthines it hath in respect of the former, but for that somwhat must goe first, and the Father being the first in order, the doctrine touching him must be so, and against the doctrine of Christ being cleerely manifested after that of the Father, it is not without iust cause set after it.

Thus much as it is ioyned with the former, as it is in it selfe, it is concerning *Iesus Christ*, &c, more largely sette downe then any other doctrine in the creede.

Whereby is declared vnto vs, that as we should make account of all other, so of this in more speciall sort. Hence it is, 1, Cor, 2, 2, Philip, 3, 7, 8, 1, Cor, 16, 22.

In it selfe it is from this *in Iesus Christ*, &c.

And

And setteth out the second person by names or estates.

The names are { simple. / relatiue.

Simple { *Iesus*: this of person. / *Christ*: this of office.

First, let vs see the grounds of scripture for this.

1 He is so called by the Angell, Math, 1, 21,

2 So preached to be beleeued in, Act, 2, 36.

3 Being made the sum of the Gospel, 2, Cor. 11, 4,

4 So as God iustifieth him who is of the faith of Iesus, Rom, 3, 26,

5 To which very end Paul speaketh, Phil, 2, 10, 11,

6 Thus doth Christ himselfe commaund, Ioh. 14, 1,

7 Paul and Silas particulerly speake, Act, 16, 31,

8 He is in that name prayed vnto.

This name *Iesus* is a broken Hebrew word of *Iehoshuang*, thus written & pronounced in Greeke, for that the Greeke tongue hath no aspiration in the middle of words.

This name hath in it (as Chrisostome saith) a 1000 treasuries of good things, and is (as Bernard saith) *honey in the mouth, musicke in the eare, a ioyfull shewte in the heart.*

In delight, wherein Genebrard obserueth, that Paul vseth it fiue hundreth times in his Epistles.

Yet for all that, we must take heede we doe not abuse it.

1 To make it a word of wonder, as some doe, Iesu.

2 To think it will driue away deuils.

3 To giue more reuerence to that name, then to other of God.

Obiect. But Paul, Phil, 2, 10,

Ans. The meaning is, that Iesus is the true God, and that all creatures should be subiect to him, as to the Father. Name is for person, bowing the knee, a bodily ceremonie, to expresse inward subiection.

4 Not to make it a name of sect, or order, as those haue done, who call themselues of the societie of Iesus, or Iesuits.

This

This *Iesus* in Greeke is *SOTER*, vvhich cannot (as Tully saith) be expressed in one Latine word, who gaue or giueth health: and therefore the Latine Diuines, doe call him rather *saluator*, then *seruator*. 4 *in verr.*

He is, who recouereth out of miserable estate, setteth in happy, and keepeth therein.

The Angell giueth a reason of this Name, *He shall saue his people from their sinnes.* That is, 1 from the fault of sin.

This is Adams, imputed to vs.

Ours, originall, actuall.

2 Punishment of sinne. 3 Corruption of sin.

And indeede euery way is Christ a Sauiour.

1 By rescue, and recouery by strong hand.

2 By raunsome. He gaue himselfe for vs.

3 He forgiueth our sinnes.

4 He destroyeth sin in vs.

5 Hee fully recouereth vs in the life to come, from all remainders of sin, and calamities comming therefore.

And all this he doth alone, so as iustly he is our Iesus and Sauiour.

We professe then hereby, 1 To haue need of Iesus by the feeling of our sinnes.

2 That the Iesus set out in scriptures, is our Iesus alone. Acts, 4, 12.

Ob: Some are called Sauiours. Obadi: 21, 1, Tim, 4, 16.

Aun. Those in Obadiah are bodily Sauiours. Timothie was a Minister of the doctrine of saluation.

3 That in all our neede we will runne to Iesus.

4 That wee reioyce at the preaching of the doctrine of saluation by Iesus.

5 That in heauen he will fully saue vs from all crosses and calamities.

Hetherto the name of person, that of office foloweth, *Christ.*

Consider likewise the grounds of Scripture, the meaning, the things to be beleeued and professed.

1 It was thus prophecied by Moses, Deut, 18, 15. re-

peated by Esay, 61,1, expounded by Peter. Act,3,22, applied by Christ, Luk,4,21,

2 God himselfe dooth in some sort commaund it, Esa, 42,6,

3 Consider,2,Cor,5,20.

4 Euen particulerly,Luk,2,26,

5 The Apostles preach thus, Act,2,36, Act,8,5. Act,9, 20,and 24,25,

6 God threatneth if we refuse,Deut.18,15,19,

7 Peter is highly cõmended for thus beleeuing, Math: 16,17.

8 It was a common knowne thing among the Iewes, Ioh,1,41,and Ioh,4,25,

The meaning will appeare, 1 by considering where-with it is to be ioyned, 2 how it is to bereade, 3 what the signification of it is.

It is to be ioyned with Iesus, not to be set alone. It is not enough to beleeue in Christ, we must beleeue in Christ Iesus. The Iewes beleeue in a Christ after a sort. Therefore are both ioyned, Act,2,36,Luk,2,26,27.

It is to be reade not only and barely *Christ, but the Christ*, as if it had an article notificatiue.

Such an especiall one looked the Iewes for, Ioh,1,41,and Ioh,4,25,Math,16,16,17,

The signification appeareth by the right knowledge of the name.

Christ is a Greeke word, and signifieth *anointed*. It is as much as the Hebrew *Messias*.

This name by a part for the whole signifieth appointing to an office, whereof oyle or the oyntment was a signe, signifying that as many spices went to make that oyle, so manie graces should be in the party anointed, which should make him nimble to doe, and acceptable in the doing of his duty.

They were wont to anoynt Prophets, 1, King, 19, 16. Priests, Kings,

Thus is Christ here to be vnderstood. Louke Act,4,27,

and Acts, 10, 38, wherein wee may consider his calling, his gifts, his office.

His calling is, whereby hee is of the whole Trinitie appointed and designed to his office. Esa, 61, 1.

His gifts are, whereby he is enabled fully to do it. These are the fulnesse of the holy Ghost, Psalm, 45, 7, Iohn, 1, 32. Acts, 10, 38.

The office is remaining, which is most properly and effectually in himselfe.

And is { prophetical. / sacerdotall. / princely.

Prophetical is, whereby he teacheth his, the whole will of God to saluation.

This office is saide to be his, for that himselfe, first did it: sendeth others so to doe.

Requireth that all their teaching should be according to his.

He teacheth, foretelling: expounding, Law, Gospell.

Hee expoundeth by { publishing. / making effectuall.

Sacerdotall or priestly, is whereby he is a Priest, properly so called, for his Church.

He was the last properly called Priest.

In his priesthood, he maketh { reconciliation. / intercession.

In respect of his priestly office, he is our Mediatour.

Princely or kingly, whereby as a King he is ouer his.

Gouerning the Church, 1 by giuing gifts: 2 by ruling by his word, and Spirit.

Keeping vnder the enemies, by taking away { their power. / themselues.

Now of this Christ are wee called Christians, partaking the same Spirit, dooing in some sort the same things.

There is difference. Christ hath the Spirit and fulnesse.

1 Of himselfe: we haue that which we haue from him.
2 He hath it without measure: we haue our allowance.
3 He meriteth: so cannot we.

The things to be beleeued, which we professe, are

1 That Iesus is the Christ.
2 That in him is all fulnesse of the holy Ghost.
3 He onely is the sufficient teacher, and preacheth with power.
4 All fauour to be had, and kept with God, is by him.
5 Hee will procure all things for his Churches good.
6 We must haue the annointment, 1, Iohn, 2, 27.

Whereby we are to teach our selues, and others.

To offer vp our selues a liuing, reasonable, acceptable sacrifice to God.

To keepe vnder all our rebellious affections, and motions. For we are said to be *a royall priesthood.*

Hetherto haue beene the simple names, in nature first: the relatiue, or to be vnderstood with reference remaine: *his onely sonne our Lord.*

And heere the order is not amisse in relation to consider him first toward GOD, afterward the creatures. And indeede first becommeth God, our Father, before we can so much as acknowledge him a Lord.

The former of these, is *his onely sonne.*

His, that is, of God the Father, as before.

The grounds of scripture are.

1 The witnesse of God the Father, Psalm, 2, 7, expounded by Paule, Acts, 13, 33. Heb, 1, 5.
2 The witnesse of Iesus, Iohn, 10, 36. For which the Iewes blamed him, Iohn, 10, 33.
3 Euen the deuill confesseth thus much, Math, 8, 29.
4 It is the very sum of the Gospell. Rom, 1, 3, 9. 2, Cor, 1, 19, Gala, 2, 16.
5 The end of the ministery. Ephe, 4, 13.
6 Iohn witnesseth this, Iohn, 1, 34.
7 Who doth not thus beleeue, is damned. Ioh, 3, 36.

8 Who

8 Who doth beleeue, hath euerlasting life, Ioh,3,36.
9 Christ himselfe dooth propound it particularly to be beleeued. Iohn,9,35.
10 The Eunuch beleeuing this, is baptised, Acts,8,37.
11 For faith in this, Peter is so highly cõmended, Mat, 16,16.

The meaning of this branch will appeare, if
1 Wee consider, that it is to be ioyned with *Iesus Christ*, Rom,1,3. Math,16,16, 2,Cor,1,19.
For wee must beleeue in Iesus the Christ, the sonne of GOD.
2 If we consider the contents, which are,
1 That he is the *Sonne of God.*
2 *Onely begotten.*

A Sonne is by { nature. So is this. / fauour.

This branch that he is a sonne, implieth two things.
1 That he is God.
2 That he is a distinct person.

That Christ is God, many things may shew.
1 He is so called, Ioh,1,3,20, Iohn, 20,28, yea the verie name of *Iehoua* is ascribed to him. Iere, 23,6, as appeareth, 1, Cor,1,30, 1,Cor,10,9.
2 The properties belonging to God, are his
Eternitie. Esay,9,6.
Omnipresence, Math,18,20, and 28,20.
Omniscience.
Omnipotence. Philip,3,21.
3 Workes.
Creation, Colo: 1,16,17, Heb,1,2.
Forgiuenesse of sinnes.
Working of miracles.
Sending the Holy Ghost.
Being free from sin,&c. Looke Rom,1,3.
4 Adoration proper to God.
It may be obiected, that Christ is a creature, because he is

called first begotten of creatures, Colo, 1, 19.

Aun: He is before all creatures, that is the meaning, to whom right ouer them doth belong.

And whereas, Gala, 4, 4, it is saide hee was made of a woman, it is meant according to his flesh.

So are many places to be vnderstood.

Neither is it true onely that Christ is God, but it is requisite that so he should be.

1 Else he could not saue, Esay, 43, 11.

2 Valesse he were infinite, he could not beare the infinite wrath of God.

3 It increaseth his merits. Otherwise he could haue but deserued for himselfe.

4 The scriptures did so foretell.

5 It was the best way to set out the loue of God.

Thus for that Christ is God: now foloweth that hee is a distinct person from the Father, as may appeare, Math, 3, 16, 17, Math, 28, 19, 1, Iohn, 5, 7.

It followeth, *onely begotten*. Iohn, 1, 14, and Iohn, 3, 18, 1, Iohn, 4, 9. Somewheres he is called first begotten. Aun. Looke a little before.

He is onely begotten in respect of the Father & diuine nature, he is first begotten in respect of his mother, and humane nature.

This *onely begotten*, implieth { *begotten.* / *alone.*

He is begotten of the Father, Psal, 2, 7, Heb, 1, 5.

Obiect. God is not begotten, Christ is God. Therfore not begotten.

Aun: God is taken { essentially. / personally.

The person GOD the Father, begetteth the person the Sonne God. So is Christ God of himselfe, Sonne of the Father, as Gregory of Valence, & Bellarmin confesse that Calvin truly thinketh.

Que:

Queſt. How is this Sonne begotten?

Aun. I cannot tell, and I would wiſh you not to ſeeke, adore this miſterie.

He hath the whole eſſence communicated to him.

Que. When was he begotten? Au. Before all worlds.

He is alone.

Obiect. God hath other ſonnes.

Aun. By fauour, not nature.

This name implieth partaking all the eſſence, the whole loue and counſell of God. Therefore is he ſaid to be in the Fathers boſome. Ioh. 1,18.

Hitherto the meaning, the things profeſſed remaine.

1 That Chriſt in whom I beleeue, is true God, otherwiſe then the Iewes, who iudge him a man.

2 That Chriſt is a diſtinct perſon from the Father.

3 That God the Father loueth mee wonderfull well, Ioh,5,16.

4 That vnleſſe I beleeue in him, I ſhall be damned.

5 If I beleeue, I ſhall be ſafe, Ioh,3,36.

6 That God giuing his Sonne, will giue all things with him, Rom,8,32.

7 That all the good I haue, is by meanes of the Sonne of God.

The latter remaineth, *our Lord*. For the which are grounds of ſcripture.

1 Pſal. 110,1, interpreted and applied by Chriſt, Math: 22,43,44,45.

2 In this name doth Daniel pray, 9,17.

3 Thus hath God ordained, Act,2,36,

4 So doe the Apoſtles euery where write, 2, Cor,4,5,

5 To this end did God, Phil:2,9,10,11,

6 In ſo much as Paule highly preferreth this, Phil:3,8, and denounceth an horrible curſe to the contrary, 1, Cor. 16,22.

7 In particular did apply this to themſelues, Dauid, Pſal. 110,1, Mary, Ioh: 20,13, Thomas, Ioh: 20,28, Paul, Philip,3,8.

The

The meaning we shall best vnderstand, if we remember, that

1 This must be ioyned with that which goeth before, and followeth.

In so much as Christ after an especiall manner, is called the Lord.

2 Consider the words in which the relation is, *our Lord*: *Lord* and *our*.

Lord in scripture is taken 3 wayes.

1 Essentially, so is it with Iehouah. As in the translation of the old Testament.

2 Ciuilly for a name of reuerence. As Act, 16, 30, Lords or sirs. And so it aunswereth to *Adonai*.

3 Possessiuely, an owner, and so it aunswereth to *Baal*. So doth Sara call Abraham Lord, and seruants their maisters.

Euery of these are true in Christ. Yet I thinke the last is chiefely meant, as he being the owner of vs all.

Now Christ is so Lord, as the onely, 1, Cor, 8, 6, Eph, 4, 5.

In so much, that whereas Suetonius obserueth that Augustus refused the name of Lord, Orosius noteth, that it was at the time when Christ was borne, that all Lordshippe might be ascribed vnto him.

As euery way, so also for that hee ruleth in the conscience.

Obiect: The Father and holy Ghost is Lord.

Aun. True: but the Sonne is called for that all Lordship is committed to him to execute, and that he only doth it in the humaine nature.

As Christ is onely Lord, so is he Lord of Lords, 1, Tim, 6, 15, Reuel: 17, 14.

He is said to be *our* Lord: *our* who professe this Creed.

True it is that he is Lord of all, but specially of the church. For,

1 Being Lord of all, he is also of his Church, Psal, 2.

2 He created vs all of nothing.

3 Hee hath deliuered vs all from the hands of our enemies.

mies.

4 He hath payed the price for vs, 1, Cor: 6, 20,

The thinges which heerein by direction of the scriptures we professe, are,

1 That we haue the holy Ghost, 1, Cor, 12, 3.

2 Christ is Iehouah.

3 I must alwayes speake, and think honourably of him.

4 That he being our onely Lord, Peter is not, Mary is not our Lady.

5 That Christ onely commaundeth the conscience, 2, Cor: 1, 24, Iam: 4, 12,

6 I am not mine owne, nor any thing which I haue.

7 I must doe all things for the credit, profit, honour of my maister, and that cheerefully, and from the heart.

8 In that Christ is our Lord, if I thinke of fauours, they are for me and mine: if of duties, I and mine must performe them.

9 We must carrie the same minde one to other as fellow seruants, and of the same cloath.

10 I must not condemne my brother in indifferent things, he is an other mans seruant, Rom: 14, 4.

11 Lords ouer others, must remember that there is a Lord ouer them, and therefore they must not tyrannize ouer their inferiours, Eph: 6, 9.

12 Neither should wee feare any Lords whatsoeuer, aboue this Lord.

Thus farre of the titles. It may be demaunded, whether there be nothing but these, besides the estates, to be known of Christ.

Aun. Yes: but these are the most necessary and easie.

Now follow the estates, beginning at conception, and so forward, till *I beleeue in the holy Ghost*.

And herein we may consider, 1 the occasion, 2, the distinction of the estates.

The occasion whereby they { conception: beginne to be, and that is { birth.

For conception is the article: *Conceiued by the holy Ghost.*

The grounds whereof are, Luk,1,35, Math:1,20, Math: 1,18, Rom:1,3,4.

Obiect: It may be obiected, this article is not word for word in the scriptures.

Aun: It is in sence manifestly enough, that is sufficient.

The meaning of this article shall appeare,

1 By expounding, Luk,1,35, Where the Angell declareth this doctrine, and that by two speeches.

The first, *The holy Ghost shall come vpon thee.*

Where is mention of the worker and worke.

Worker, the *holy Ghost*, that is, the third person in Trinitie, whereof more hereafter.

The worke is comming vpon the virgin, whereby are signified first, that this came from heauen, and was wrought by God extraordinarily.

Secondly, that it was in a moment wonderfully, whereupon S. Augustine saith, *O coniunction without filth, where speeth is the husband, eare is the wife.* Hee meaneth that as soone as the virgin had heard the Angels message, and assented to it, that she was conceaued.

The second, *The power of the most high shall ouer shadow.*

The power of the most high, is the holy Ghost, as before.

Ouer-shadowing implieth that this is a misterie, and can not cleerely be seene into, so that the virgin her being as it were in a cloud, cannot tell how it is wrought. So as that we must not seeke curiously.

2 By opening the words of the Creede, which shewe what is done, *conceiued*, and by whom, *of*, or *by the holie Ghost.*

For vnderstanding, that hee is said to be conceiued, wee must know, 1 who is conceiued, 2 what it is to be conceiued, 3 wherefore it was necessary this conception should be.

The party conceiued, is, *Iesus Christ his onely Sonne our Lord.*

1 So that it appeareth, that hee that was conceiued, is

God, that he might admit to the sufferings. Act. 20. 28.

Hence is he called Emanuel.

2. That he was the Sonne of God.

3 1 Because it was meete, as by the word all things were made, so to be renued: 2 the naturall sonne of God might make adopted: 3 the beloued might bring into loue: 4 the image of God might renue to Gods image.

5 In the word life is said, Ioh: 1, 4. to be: 6 God the Father might set out his wonderfull loue to man, in giuing his sonne.

Obiect: The second person hath the whole diuine essence, therefore the whole diuine essence was incarnate.

Ans. Hee was incarnate according to person, not essence.

Now followeth what it is to be conceiued.

Conceiued is of conception. Conception is a worke in the mother, whereby the young shee is with beginneth to be.

This, if wee speake properly, is for the first beginning, but heere it signifieth besides fashioning and forming. So is it, Matth: 1, 20. For, the holy Ghost did frame him in the wombe, as well as worke his conception.

Conceiued, then he is saide to be, when hee began to be man.

In this conception we may consider the { parties. / properties.

The first part is fashioning and framing the humane nature. This hath { body. / soule.

The holy Ghost made the body of Christ, of the sanctified substance of the virgine, whereby it was free from sinne.

This body, 1 was true.

2 Had infirmities, which came not of sinne.

The soule was made of nothing in the wombe of the virgin, and person of the word.

The second part is assumption, whereby the Sonne

vouchsafed to take to him the manhood, and not angely.

The third is personall vnion.

Vnion is whereby diuers things are gathered into one.

Personall, when but one person, or being is made.

For better vnderstanding, know that vnion is, 1 of persons in nature, as the Trinitie in the diuine Essence: 2 of natures in one person, as in Christ: 3 of persons and natures in will and affection, as diuers men.

The middlemost is heere meant. Whereby the vvord taketh the humaine nature into vnity of person.

From this vnion ariseth a kinde of speech, which they call communication of properties, when that which belongeth to one nature, is said of the other, or of the whole person.

The properties of this conception are in this, and no other.

First at the same instant was ioyned to the vvord, a reasonable soule, and organicall body.

The soule in other conceptions commeth after the conception.

It is most probable that Christes body at the first in the body was organicall, and not *Embryo*, though it might in time increase.

1 For the Word was being to mans flesh. Mans flesh is not where there is not a reasonable soule, a reasonable is not where there is not a formed body.

2 He was at the instant a person, therefore perfect.

3 It was not meete that the Author of all perfection should be vnperfect.

Secondly, the humaine nature did not subsist, or had no being out of the Word.

Thirdly, the vnion of these two after conception, is vnseparable.

Fourthly, in this vnion there is no confusion or mixture of natures, properties, or actions.

Now followeth, wherefore it was necessary that this conception should be.

1 That the fall of man might be repaired by man.

2 That our Sauiour might die and fulfill the law.

3 That he might be our brother, Heb: 2,11.

4 That he might be mercifull. Heb: 2,17,18.

5 That his pure conception, might excuse our impure.

Quest: It may be demaunded, when hee was conceaued?

Aun. Immediatly vpon Maries speech, *Behold the handmaide of the Lord,*

This was the 25 of March, one yeere sooner then our Church of England: so as for 1601 ended, is 1602.

One might meruaile why this day was not called, the feast of the conception of Christ, but annunciation of Marie.

The day when this conception was, was (as some think) wednesday.

Now followeth by whom, *Of the holy Ghost:*

Holy Ghost, the third person in Trinity.

The word *of*, in Greeke *E K*, signifieth effectiuely or materially.

Heere it signifieth effectiuely.

Well saith Damascene, *The holy Ghost begetteth, not spermatically, but operatively*: and Iustin Martyr, *Not by companie, but power.*

Obiect: If Christ were conceiued of the holy Ghost, then is the holy Ghost his father.

Aun. The Father giueth matter, so did not the holy Ghost.

Christ according to his manhood had no Father, according to his godhead had no mother.

Thus farre the meaning.

We professe heereby to disavowe all fond opinions touching the incarnation of Christ, of Marcion, Apollinaris, Nestorius, Eutyches, Anabaptists.

2 We professe that Christ is without sinne.

3 That wee neede not be ashamed of our conception, since Christ vouchsafed to be conceiued.

4 That women should sweeten their paines of conceiuing

uing and bearing, in meditating of Christes conception.

5 That Christes pure conception, is to excuse my impure.

6 That weaknesses naturall without sinne, are no disgrace, since Christ had them.

7 That wee should come boldly to the throne of grace. Heb:4,15,16. Looke Heb:2,14.

8 That as Christ tooke my nature, I ought to labour to partake the diuine nature in the qualities and holines thereof. 2,Pet:1,4.

Thus faire the conception, the birth followeth, *Borne of the virgin Mary.*

First, consider the grounds of this article.

1 Gen:3,15.

Obiect. But it may be said, there is mentioned a woman, this place speaketh of a virgin.

Ans. Woman is a name of sexe, opposite to male, not to virgin.

So in the law, woman compriseth maide or virgin. *It is* (S. Augustine saith) *the property of the Hebrew tongue, to vse Woman for female.*

Paul to the Gal:4,4. so vseth the word woman, *Made of a Woman.*

2 A second place is, Esa,7: *A virgin shall conceiue.*

Some Iewes take exception, & say, it is meant of a young woman.

The Hebrew is *Gnalma*, that signifieth one kept secret, and vntouched of man.

It is obserued that it is but thrice in scriptures ioyned with *He* notificatiue, as Gen.24. Exod:2, and Esa,7,14. Now as in the former, it signifieth a virgine, why should it not heere?

Well haue the translators said, *the virgin*, as of one speciall. Therefore the 70 Interpreters haue translated it *a virgin.*

Againe, God heere shewing a strange signe, would neuer tell of a young woman to haue a child, that were no newes.

Besides,

Beſides, Luk. 1, 27, is manifeſt, and Math. 1, 23.

Wierus reporteth a ſtrange ſtory out of Sudas, if it be true.

The Fathers would ſhew it by likelyhoods from other things, as of Aarons rod budding, Adams being formed of earth.

Adrichomius telleth a ſtrange thing, if it be true, of flowers at the fountaine of Eliſeus, hee ſaith, they are called Hiericho roſes, which ſhoote out on the day of the nativity of Chriſt, and ſhut againe, in token of the birth of the virgin. One may beleeue this that will.

The meaning will appeare by the words, where we may conſider the thing mentioned, and the perſon.

The thing is, *borne*, perſon, *virgin Mary*.

Borne, ſheweth that after conception and perfection in due time, he was brought out into the world.

For the better knowing whereof, conſider, where, when, how Chriſt was borne.

He was borne at Bethlehem, a ſmall village, laid in a manger.

When, In the fulneſſe of time, Gal. 4, 4, According to the propheſies of Daniel.

From the creation of the world the 3967.

Of Auguſtus raigne. 45.

After her conception nyne moneths, as Vſiardus and Adrichomius think: or as S. Auguſt: nyne moneths and five dayes.

Some ſay he was borne on a Friday, when the firſt man was borne: And that at midnight. Theſe are uncertaine.

The manner how, as other children the Virgins wombe opening.

For he broke vpon him all our weaknesſes.

The virgin was purified.

Chriſt was preſented, as firſt opening the wombe. Luk: 2, 22.

Tertullian ſaith, *who openeth the wombe, as he who openeth it when it was ſhut.*

Origen,

Origen; *The mothers wombe was opened when she that deliuered.*

The person followeth by note, and first, that she is a *Virgin.*

Virgin, is of virginitie.

Virginitie is vntainted chastitie in single life, such had Mary.

She was a virgin before her deliuery, in her delitery, and after.

Obiect: But one may say *vntill* is vsed, Math. 1, 25, as if afterward Ioseph knew her.

Aun. Vntill, doth not exclude for afterward, as when Christ saith: *I am with you to the end of the world.* And Paul, *He shall raigne till he hath put downe all enemies.* There is no deniall in either place for afterward.

Obiect: Againe, it may be obiected, that Christ hath brothers, as Math. 12, 47.

Aun. Some thinke they were Iosephs children by a former wife, I iudge rather that they were Christes kindred, by the mothers side.

Though Mary was, and continued a virgin, yet she was no vowed virgin.

Shee was so a virgin as affianced, why was that will some body say?

Aun. I thinke, with purpose to haue maried, till God disposed otherwise, then God turned it to speciall vse.

1 That Ioseph being of the line of Dauid, of which Mary was, it might appeare by his genealogie, that Christ came of the line of Dauid.

For trybes did not marry out of their trybes, saue the Leuiticall onely.

2 That Mary might be kept from danger of the Law.

3 That she might haue an helpe and succour.

4 Some thinke it was (but vnwarrantably) to beguile the deuill, that he should not know that Christ was borne of a virgin.

5 To try the Iewes faith, whether they would beleeue aright,

aright, seeing there was thoughts, as though Ioseph had beene his father.

Her proper name is *Mary*, the same that *Miriam*.

The things we professe heereby are,

1 That wee disavow any teaching that denieth the virginity of Mary.

2 That I am willing to beare any slaunders of the Iewes in this behalfe.

3 That God looketh on the low degree of his handmaid.

4 That the promise made touching the seede of Dauid, is performed.

5 That as Christ was borne of the virgin, so he should be fashioned in me.

6 That I contemne all worldly pompe, since my Sauiour was borne so meanely.

Thus farre of the occasion or entrance into the estates, now followeth the distinction.

This is eyther of { abasement. / aduauncement.

Marke the order, first is the abasement, 1,Pet.1,11, Luk, 24,26.

So is it with the members.

This estate of abasement, is, whereby Christ is brought very low, euen in the eyes of the world.

And is set downe in this creede { summarily. / in branches.

Summarily in this, *Suffered vnder Pontius Pylat.*

The witnesses of scripture for this whole are, Act: 4,27. 1,Tim: 6,13.

In parts are, and first for suffering.

This was fore-told. 1,Pet.1,11.

Prophecied,Esa,53, the whole chapter.

Fulfilled, as may appeare in the story of the Gospell.

Was meete it should be so,Math: 16,21,Mar.8,31.Mar: 9,12.

9,12,Luk,24,26.

So ſaith Peter,3,18,Act: 17,3.

Yea, it is very behouefull, ſo Heb.2,18.

So as indeede all ſhould take knowledge of, Act.26,23.

And for *Vnder Pontius Pylat*, reade Pſal: 2.

The people of the Iewes requeſted it might be ſo.

We may ſee it applied and fulfilled.

Yea, prophane ſtories are not mute in this.

The meaning will appeare, by knowing the branches, the firſt, the thing, *ſuffered*, the other, the time, *vnder Pontius Pylat*.

For the better vnderſtanding of *ſuffered*, 4 points are to be opened.

The firſt, who ſuffered, that is, the ſonne of God, not the Father, not Simon of Cyrene, &c.

Queſt. How could the Sonne ſuffer being God?

Aun. According to his manhood, that onely ſuffereth.

The ſecond is, what it is to ſuffer. To ſuffer in this place, is to haue feeling, and that not of things pleaſing to nature, but diſpleaſing. So is Chriſt ſaide to ſuffer, and to be as a man of ſorrowes.

The things he ſuffered, are many, Math. 16,21. Mar. 8,31.

And theſe are ſuch as from his conception till his riſing, though ſuch eſpecially meant, as were in Pilats times.

Theſe are as wearineſſe, hunger, thirſt: but eſpecially ſhame, greefe, feare, tentations.

Queſt. Did Chriſt doe nothing?

Aun. Yes, he performed the whole law of God, and that to teach vs, that it ought to be performed.

2 To adde his merit.

3 That it might be imputed vnto vs.

4 That we might haue a perfect patterne to follow.

Queſt. Why are not his doings mentioned heere.

Aun. For ſhortnes ſake, and for that they are implied.

The third thing is, for whom he ſuffered. They are not the deuils, not euery particular of mankind, but for the elect.

The fourth is, wherfore he ſuffered. That was, to bring vs into the fauour of God.

Thus far the firſt branch, the latter followeth, *Vnder Pontius Pilat.*

They were wont to note their time by their officers, as Conſuls &c, ſo is it heere. Luk. 3. 1.

This officer is noted by his two names, { proper. of the place of his birth.

Proper name is *Pilate.*

Pylat was Lieuetenant vnder Tiberius, ouer Iudæa, and ſucceeded Valerius Cratus, ſome eight yeres before Chriſt died on the croſſe.

He is called *Pontius*, of an Iland called *Pontia*, lying neere Italy where he was borne.

Queſt. Did Chriſt ſuffer but in his time?

Aunſwer. Yes: but then was the greateſt, euen death it ſelfe.

We profeſſe to diſavow in this Creede, all falſe doctrine, touching Chriſtes ſufferings.

2 That for reconciliation to God, wee truſt onely to Chriſtes ſufferings.

3 That yet we looke for imputation of righteouſnes, by Chriſtes obedience to the Law.

4 That ſeeing Chriſt ſuffered for me, when I am called thereto, I muſt ſuffer for him. And not thinke my ſelfe leſſe in the fauour of God, for ſufferings.

5 To runne to Chriſt for comfort. Heb. 2, 18.

6 If I ſuffer with Chriſt, I ſhall raigne with him.

7 That ſithence there is mention made, euen of the time, I ſhould not neglect the things which ſeeme ſmaller, being ſet downe in ſcriptures.

Now follow the ſufferings in particular.

Queſt: Is his crucifying the firſt? Aun. No: ſuch a ſhort ſumme as this Creede is, cannot reckon vp all.

Queſt: Why are theſe named? Aun. For that they are moſt notorious and odious, eſpecially that one, who ſhould be a Sauiour, ſhould ſuffer ſo baſe things as theſe.

The first is, *Crucified.*

First, consider the grounds of scripture.

1 This was prefigured, Num,21, 8, expounded to that end by Christ.Ioh.3,14.

2 This was prefigured by the laying of the sacrifices vpon the wood.

3 Prefignified by Christ, Ioh:12,32,33.

4 And is said to be needfull,Ioh.3,14,15.

5 Fore-told immediatly before it should be,Math:26,2.

6 Desired of the people,Math.27,22,23.

7 So ordered by Pylat,Math,27,26.

8 He was led by the people to that end,Math.27,31.

9 He was crucified, Math: 27,35. as Peter telleth them. Act.2,23.

10 He was sought for after he was crucified.Math.28,5.

11 The Apostles so preached,1,Cor:1,23.

12 See Paules estimation heereof, 1,Cor,2,2. Gal. 6,14.

13 The Iewes to this day call Christ, *Talui.*

The meaning will appeare by the word and signification.

The word *Crucified*, that is fastened to the crosse.

The crosse was a kind of punishment which the Iewes learned of the Romanes,for to execute traitours against the Prince.

The Iewish common punishmentes were beheadding, strangling, stoning, burning.

This the Iewes desired that Christ might suffer, to flatter with Pilate and the Romanes, & to beare the world in hand they counted him a troubler of the state.

The forme of this crosse was like a great Romane T, saue in the middest was a litle foote place, whereto the feete standing were nayled.

Fastened,betokeneth that his handes were tied or nayled, and so his feete, there to continue till he died, as such as are hanged aline in chaines. For that was their order.

The signification implieth that Christ suffered this punishment with the appurtenances. Wherof looke Deut. 21.23 Gal:3.13.

A partie thus hanged was accurſed.

Queſt. What is meant by accurſed.

Aun. By accurſed is properly meant, that a partie is vnder the anger and wrath of God.

2 That all thinges proceeding from this wrath of God, may fall vpon ſuch a partie. Looke Deut. 28. Leuit. 26.

3 That theſe may fall preſently, and continue perpetually.

Queſt. How was Chriſt made a curſe? An: God the Father imputing it to him: himſelfe taking it vpon him.

Queſt. If Chriſt were accurſed, why did he not ſo continue?

Aun. His merites were ſuch as the curſe could find no continuance vpon him.

Beſides, his godhead ouercame it. As a paile full of water may quench a litle fire, but a great fire wil get the maſtery of it. And the thinges which would haue held other men, Sampſon ouercame: ſo the curſe that would haue ouercom vs. Chriſt ouercame.

This crucifying or being crucified, was ſo accurſed as that,

1 It procured taking away ſinnes & reconciliation. Looke Heb. 9. 28: looke Eph: 2. 16. Col: 1. 20.

2 By it Chriſt triumphed ouer all ſpirituall enemies. Col: 2. 15.

The things we doe profeſſe are,

1 Diſavowing of all corrupt doctrine touching the croſſe.

1 As that the croſſe where-vpon Chriſt hung, is to be adored for the touching of his body.

For firſt it is fabulous which is reported, touching the finding of the croſſe.

Secondly, ſuch adoration is forbidden in the ſecond commaundement.

Thirdly, Ezechiah brake the braſen ſerpent, when it was applied to like abuſe.

Fourthly, why might not Iudas lips and the tormentors whips, &c, alike be adored.

Fiftly, one might as well reuerence the gallowes, whereon his friend were executed.

Sixtly, such like things doe the Turkes, religiously vsing a peece of the Arke of Noah.

2 That the likenes of the Crosse is to be worshipped. For if not the Crosse, much lesse the likenes.

Obiect. Math. 24, 30. Mention is made of the signe of the Sonne of man, to wit, the Crosse.

An. It is meant of Christ himselfe, as Act. 1, 11. Reu. 1, 7.

3 The signe of the Crosse is venerable. Much more then, the Crosse: but the contrary was shewed before. Secondly, if the signe should be holy, it should be for likenes to the true Crosse, but that hath it none. The likenes of the true Crosse is T. the signe is ✠. or ✠. or such like.

Obiect: But some Churches vse the signe of the Crosse.

Aun. As an outward or ciuill thing, for order, not for holines. For neither a baptised party hauing the Crosse, is thought to haue more holines, neither one wanting it, is thought for that to haue the lesse.

2 Learne what is the true crucifix. Christ preached, crucified. Gal: 3, 1.

3 That wee by nature are accursed, for whom Christ must be crucified.

4 That by Christes being crucified, wee are freed from the curse.

5 That we are deliuered, from captiuity to hell, sinne, and sathan, Christ hauing triumphed ouer them all.

6 That with Christ wee must be willing to beare our Crosse. Math. 16, 16.

7 That wee must loue Christ crucified. 1, Cor. 2, 2. Gal. 6, 14.

8 Not to be ashamed of the scandall of the Crosse.

9 To be crucified with Christ, Gal. 2, 1, Gal. 6, 14.

10 To aduaunce the Crosse of Christ, 1, Cor. 1, 17.

11 That if we be crucified with Christ, we shall be glorified with him.

12 This article ſhould keepe vs from relying on men to much. 1,Cor.1,13.

The ſecond perticular is *dead*. For the which are ſcriptures,Gen:3,15. *Thou ſhalt bruſe his heele.*

2 Prefigured in all the bloody ſacrifices, as is ſhewed, Heb.9,12. 1,Cor.5,7,Ioh.19,36,1,Pet.1,19.

3 Fore-told by Eſay,53,7. Dan.9,26.

4 Chriſt himſelfe darkly fore-telleth it, Ioh. 12,24,33, and Ioh: 18,32, and Mar.10,33,34.

5 Euen Caiphas againſt his will prophecied. Ioh.11,49.

6 The Iewes went about it, Ioh: 7,19,25:

7 They ſought for falſe witnes to this purpoſe. Mar: 14, 55.

8 They put Chriſt to death, as Peter telleth them, Act: 3, 15,

9 He was dead. Ioh: 19,33.

10 So the Apoſtles declare,1,Cor:15,3.

11 And Chriſt himſelfe as paſt, Reuel.2,8.

12 Paul ſheweth the end, Rom.4,25. And more, Heb: 2,14.

13 The perſons for whom are not left out. 2,Cor: 5,14. Yet ſo as Paul reſtraineth them,Rom:5,6,8.1.Theſſ. 5,10.

The meaning heereof will appeare, if we know,

Firſt, what it is to die.

To die properly in a reaſonable creature, is to haue the ſoule ſeuered from the body. So was it with Chriſt.

Obiect: Did not this vntie the perſonall vnion?

Aun. No: For though the body and ſoule were ſeuered from betweene themſelues, both were ioyned to the godhead, ſo as the body was preſerued from corruption, the ſoule was in happines.

Queſt. How could the Prince of life die? Aun. According to his body, and in his body.

Secondly, if we know & conſider the ſort of Chriſts death.

Death may be ſaid to be { naturall. / violent.

Naturall,

Naturall the cause wherof breedeth in ones selfe, this we call ones faire death.

Violent is when the cause is without one, as by sword, fire, strangling &c.

Christes death was violent, foretold by Esay 53. 7, by Christ, Math. 16. 21, and Math: 17.23. and Math: 21.38: so endeuoured the Iewes, Ioh. 7, 25, so did they. 1, Thess. 2, 15.

Quest. But why violent? Aun. Christ had nothing in himselfe to cause him to die. 2 It was meete that so things prefigured in sacrifices might be fulfilled.

Yet so for all that was it violent, as voluntary, Ioh: 10, 18. Therefore is it, that Christ crying aloud, gaue vp the Ghost.

Thirdly, if wee know, whether Christ died as wee were dead, or should die.

Death is { first. / second.

Or, death is { worldly. / spirituall. / euerlasting.

Worldly, is the seuering of soule from body.

Spirituall, is the seuering of soule and body from sauing grace.

Euerlasting, is the seuering of soule and body from euerlasting glory.

Christ (I take it) died onely the first death, and ouercame the two other: Procuring by his death, that worldly death becommeth no crosse to vs.

Deliuering vs, from spirituall death.

Causing that euerlasting death shall neuer approach to vs.

How should the fountaine of grace and glory be depriued of either?

The things which the scripture teacheth to professe, are,

1 That if one died, then were all dead. 2, Cor. 5, 14.

That is, 1 that euery one must naturally die. Heb. 9, 27.

Obiect:

Obiect. Henoch, and Elias died not.

An. A priuiledge taketh not away a law. Their translating was a kind of death.

2 Euery of vs were dead spiritually, Eph,2,1, Colo,2,13, not the virgine Mary excepted.

3 That all had deserued euerlasting death, Ephe,2,3.

2 To take heede of sinne, sithence the stipend thereof is death, insomuch as Christ putting our person vppon him, could not escape death, Rom,6,23.

3 To be perswaded of the loue of God to vs, Rom,5,8.

4 That all, and euery of our sinnes are satisfied for, Rom, 4,25, Heb,9,12, Gala,2,21. Insomuch as no punishment shall be inflicted, Rom,8,33,34.

5 That I am freed from obedience to the law in the rigor thereof, Rom,6,7. Insomuch as mens traditions shall not bind me, Colo,2,20,21.

6 That euen the curse of death is taken away, hence are places of buriall called sleeping places, and death sleepe.

Ob: All die. An: The sting of death is sinne, 1,Corin, 15,56, which beeing taken out, it shall not hurt vs: so to the godly is death the entrance to happinesse.

7 That I should die to sinne, Rom,6,3, Colo,3,3,5.

8 We must take heed of scandalising our brethren, Rom, 14,15,1,Cor,8,11. A scandall is occasion of sin.

Nay wee must doe all the good wee can to our brethren. Iohn,1,3,16.

9 The more our outward man perisheth, the more should our inner man be renued, 2,Cor,4,10,16.

10 To be perswaded, that if we die, wee die to the Lord. Rom,14,8. That is, should die in the Lord, that is, pleasing him by faith in Christ, and in good conscience.

As also should know, that euen in death God careth for vs. His owne Sonne died, yet did he not neglect him.

The third particuler is *Buried*. Scriptures for which are Esay,53,9.

2 A type therof was in Ionas, Math,12,39,40. 3 It was presignified by the woman, Mar,14,3, Math,26,12.

4 The ſtory whereof we may ſee Iohn 19 in the latter end.
5 Yea this was ſo cleere, as that there was an order of knighthood of the Sepulcher, ſo as at this day the Turke maketh a great commodity, for letting trauailers to goe in and ſee the Sepulcher.

The meaning is euident, that Chriſtes body was beſtowed apart from humane ſocietie, as other dead bodies were wont to be ſerued.

And this was not onely, 1 To witneſſe that he was truly dead, but that the victory might be the greater in Chriſtes reſurrectiō. 2 That he might be abaſed to the loweſt. 3 And to fulfill the type in Ionas.

The things the ſcripture teacheth vnder this article which we profeſſe are,

1 A ſure confirmation of Chriſtes death, in that hee was buried.

2 That all belieuers are buried with Chriſt by Baptiſme, as Rom, 6, 4. Col, 2, 12. that is, as buriall declareth many things vſually of bodies buried, the like ſhould be in our ſinnes.

Chriſtes body indeed ſaw no corruption, but was powerfully preſerued, other bodies though doe feele ſome corruption beeing buried. For,

1 They are for euer remoued from humane ſocietie in this world, ſo ſhould our ſinnes be abandoned from vs.

2 They are wont to grow more and more lothſome, the like ſhould be of our owne ſinnes in our eyes.

3 By little and little they ſpend and conſume away: ſo ſhould our ſinnes.

4 They waxe out of memory, and are quite forgotten: ſo muſt our ſinnes, as that we haue no liking remembrance of them.

3 To teach vs that wee ſhould not much reſpect buriall in our ſelues, or neglect it for our friends in comly ſort.

The fourth and laſt particular for abaſement is *Deſcended into hell*, whereof before I ſpeake as of the other, I thinke good to admoniſh to preuent miſinterpreting, and miſreporting.

porting.

1 Whereas all learned men are not of one mind touching the meaning of this article, I profesſe that my ſelfe doe hold, & wiſh my hearers to hold in this point, as the church of England holdeth and believeth, and that I, if I ſeeme to any in ſpeaking of this article to erre, will ſubmit my ſelfe to the iudgement of them, who can and ought to iudge, & that very willingly vppon reaſon out of the ſcriptures will change my mind, and mind not to caſt a ſnare vppon any, but wiſh them to try that which I ſpeake.

2 I thinke that the not knowing of the true and proper meaning of this article, ſhall not hinder ones ſaluation, who believeth the whole ſcriptures, and the doctrine thereof, & denieth not the words of this article, but willingly ſubmitteth himſelfe to be inſtructed in the truth.

They therefore who agree in other matters of faith neceſſarie to ſaluation, & differing in this breake charitie, are too blame.

As likewiſe ſuch as charge men to deny their Creede, if they hold not the ſame meaning of this article with them, though they hold the words.

3 I iudge that our Church of England, hath not ſynodichally by publique authoritie ſet downe, what ſhould be taken to be the proper meaning of this article.

Priuate men haue their priuate opinions, good they may be, but not to bind the whole church.

The reaſons to induce me thus to thinke, are theſe.

1 Our booke of articles agreed vpon 1562, ſetteth down onely the words of the article, & of purpoſe (as it ſeemeth) leaueth out ſomewhat, that was in that article in King *Edwards* time.

2 A very learned, and reuerend Biſhop of this land, writeth that he was *forced to promiſe, that he would openly deliuer, which he thought was the likelieſt and ſafeſt ſence, as well of this article. &c.* Which he would neuer haue written, if he had thought our whole Church had agreed in one meaning. Neither indeed, the matter beeing ouer-ruled by the word,

ought he.

There is a saying when a law is made, he who will be wiser then the law, is a foole.

The same learned man sayeth, that he *hath not so full and faire warrant* (for the meaning of this article) *as he had for the redemption of man by the blood of Christ*. And yet what warrant he hath for this, learned men may examine. Besides he addeth, that *he was aduised, and requested by men of greater place then he will name, to put the effect of that which he had deliuered in writing.*

That *the learned might iudge of the doctrine*. Whereby it appeareth that this learned Bishop, and the other of greater place then he will name, meant that learned men should iudge, whether he hath throughly written of these matters, and trying, they might keepe that which is good.

Obiect: There is a Catechisme set out by publique authority expounding this article.

Aun. I know not whether the Catechisme be tolerated to be taught young children, or enioyned to all, as the doctrine of our Church. Besides I allow of the meaning in that Catechisme, as Doctor Whitaker hath done it into Greeke.

4 Though Ruffinus write, that this article is not in the Creede of the Romaine Church, nor is in the Churches of the East, and though Augustine, Tom. 9, in his exposition vpon the Creede to the Catechized, leaue it out, and it be not in the Nicene Creede, and Erasmus write, that he thinketh it was put into the Creede about the time of Thomas Aquinas: yet I hold it is not to be left out, for that other auncient Fathers haue mention of it, as I take it, Ignatius, Epiphanius, Athanasius, &c.

5 Many things by some being written about this article, I meane only for edifying of the simple, to speake as plainly as I can of it, and not to goe out into by discourses.

6 I thinke it not good to note any mans person, but being by an ordinarie course of preaching brought to speake heereof, to be faithfull as God hath giuen to shew the meaning

ning hereof, and so prepare for what can come against.

The meaning is not all a-like to all men.

Opinions touching the meaning of it, are { manifestly false. / probably true.

Manifestly false are two, the first of such who thinke that Christes humaine soule after the separation from the body, went downe to the hell of the damned, to suffer the paines of hell. Against these disputeth *Hilarius 10. de Trinitate.*

The second is of the Papists, who thinke that he went downe to *Limbus patrum*, (the vpper Region, or suburbs of hell) to take vp to heauen the soules of the godly, which they imagined to rest there till Christes resurrection.

Both these are so grosse, that they need not to be confuted.

Probably true, are such as haue some probability of truth, some more, some lesse.

The first opinion is, *that Christ in his humaine soule after the parting of it from the body, went to hell, properly so called of the damned, and there did triumph.*

Others there are which seeme to me to haue more probability of truth:

Of these some be only true, others true, fit, and proper.

Only true, as that which interpreteth this article, by *buried.*

As also that which holdeth that Christes sufferings on the Crosse, & in his agonie are signified heere.

True, and fit, and proper, as I take it (yet to be examined by the word of God, and doctrine taught in the Church of England) is that opinion which holdeth the meaning to be that Christ was among the dead in greatest abasement.

Christes being among the dead, cannot by any that vnderstand *Eis adou* be denied.

This abasement is signified, Esa. 53. when it is said, *he was oppressed*, and in Dan. 9, 26. In so much as victory is ascribed to *Ades*. 1. Cor. 15, 55.

We take not to tell what Christ did, which the Scripture maketh not mention of.

This opinion hath distinction of matter from the former

articles, as being a degree lower, hath order as being in time after, hath proprietie of words, as no learned man can denie.

The things the word of God teacheth vs to profesſe frō hence are,

1 The wretchednes of ſinne to make reconciliation, wherfore Chriſt was ſo abaſed.

2 The loue of God the Father, and Chriſt to vs, that for our ſakes he was humbled ſo low.

3 Not to deſpaire how low ſo euer we be brought, conſidering our Sauiour Chriſt in this article.

Hitherto Chriſtes former eſtate.

Hitherto Chriſtes abaſement, his aduauncement followeth, which is noted, Luk, 24, 46, that ſo it ought to be.

This is whereby Chriſt is lifted aboue all creatures.

Queſt. Can the Godhead receaue glory? Aun. No: not of addition, but of manifeſtation.

His humaine nature was freed from all weakeneſſes.

His ſoule from ignorance, and griefe.

His body was immortall, nimble, and glorious, &c.

This aduauncement is in foure degrees. The firſt is, *the third day he aroſe from the dead.*

Scriptures for the which are,

1 Propheſie, Pſal. 16, 10.

2 Type in Ionas, Math. 12, 40.

3 Fore-telling by Chriſt darkly, Iohn, 2, 19, 20, 21, 22, and Math: 17, 9.

4 Chriſt manifeſtly ſpeaketh of it, Mark, 8, 31, 32.

5 The euent doth confirme in all the Euangeliſts.

6 Yea, an Angell witneſſeth it, Mark, 16, 6.

7 Chriſt himſelfe ſheweth it was requiſite. Luk, 24, 46.

8 Peter treateth at large of it, Act, 2.

9 So doth Paul, 1, Cor. 15, 14, 17.

10 In ſo much as Mathias was choſen a witnes thereof. Acts, 1, 22.

11 To this gaue the Apoſtles witnes, Acts, 4, 33.

12 The Iewes themſelues could not denie it. Math. 28,

11, 12, 13.

13 Iustin Martyr chargeth Tryphon with the same.

And this article is the more to be held, for that Pagans may beleeue Christ to be dead, onely Christians beleeue he rose.

Obiect: Thomas doubted.

Aun. That was that we should not doubt, as well obserueth Leo.

The meaning followeth.

But first the words of the Creed, and Math. 12. 40, must be reconciled.

In Mathew the words are vsed by Synecdoche as Augustine obserueth. And three implyeth, not three full, but three beginning.

Sure it is that Christ was not three nights in the graue.

There is therefore a Synecdoche.

In the words of the Creede, is the time, the thing.

Time, *the third day*. Thing, *arose from the dead.*

Day, to speake properly, is 24 houres space: heere it is taken for part thereof.

The third day is from the buriall.

He was buried on that we call Friday, before the Sunne setting, and rose on Sonday morning, at, or before the Sunne rising.

The Iewes counted their day from euening to euening, so as the light on the day we call Friday, was part of their former day, so as Christ was one whole day in the graue, & part of two.

The day Christ rose on, was the first day of creation of the world, now called, Reuel. 1, 10. the Lords day, not to be changed from religious vses.

Rose, that is, his body rose, the Godhead could not, the soule did not.

From the dead, that is, out of the graue.

So as that the body arose, that is, was quickned by the Godhead, and that to fulfill the propheties touching this, as also to verifie the euerlastingnes of his kingdome, and to

shew himselfe a victorious tryumpher.

In this article the Scripture teacheth,

1 That Christ is God, Rom, 1, 4.

2 That we are iustified from our sinnes, Rom, 4, 25, Cor, 1, 15, 17, Rom, 8, 34, Cor, 1, 15, 55.

3 That we must rise from sin to newnesse of life, Rom, 6, 4, Phil, 3, 10.

4 That we should set our affections on things aloft, Colo: 3, 1.

5 Our head beeing risen, that we should rise. Christ is the first fruits.

The second degree is, *He ascended into heauen.*

1 For this are scriptures, Psalm, 68, 18.

2 A forerunning example in Elias, 2, Kings, 2, 11.

3 Signified by Christ aloofe of, Iohn, 6, 62, more plainly, Iohn, 14, 19, and Iohn, 16, 16.

4 In so much as Iohn, 16, 7, Christ witnesseth it to be very expedient, for that hee goeth before to prepare a place. Iohn, 14, 2.

5 This as the time drew neerer, Christ himselfe spake more plainly of, as Iohn, 20, 17.

6 The fulfilling thereof wee may reade, Mark, 16, 19, Luk, 24, 51.

7 So as the manner is not left out, Acts 1, 9.

8 The same doth Peter preach, Act, 2. 33, 34. And Paul writing stand vpon it, Eph. 4, 9, 10. Noting it as a cheefe part of the misterie of godlines. 1, Tim. 3, 16.

9 Some take vpon thē to note the very particuler place, as hauing some marke at this time, so euident is it.

The meaning may appeare out of the words, which implie a mouing to a place.

The mouing in the word *ascended*: the place *heauen*.

For better knowing of *ascended*, marke the signification of the word, what ascended, by what meanes, and to what end.

Ascended, signifieth lifted, or mounted vp on high. So as whereas Christ bodily before on the earth, he doth no more

so

ſo now.

Therefore is it ſaid he was carried vp, Luke 24,51, as Acts 1,9, and therefore is, Tim,1,3,16, glory added.

The Godhead did not, nor could aſcend beeing euery where.

The manhood onely aſcended, wherby is implied an abſence thereof.

Ob: Chriſt ſaith, I am with you to the end of the world.

An. To all creatures by his diuine eſſence, power, and prouidence, to his children by myſticall headſhip, & gifts of the holy Ghoſt, not bodily.

The Godhead caried vp the manhood.

He aſcended, 1 To ſhew Angels and powers ſubiect to him, 1, Pet, 3, 22.

2 To giue gifts to his Church, Ephe, 4, 16, Iohn, 16, 7.

3 To declare he had led captiuity captiue.

4 To find eternall redemption, Heb, 9, 12.

5 To prepare a place for vs, Iohn, 14, 2. Therefore is hee called our forerunner. Heb, 6, 20.

Heauen is taken as before in the article *Maker of heauen and earth.* Heere it ſignifieth the third or happy heauen, otherwiſe by Paule, called Paradiſe.

The ſcripture by this article teacheth vs,

1 To ouerturne vbiquitie, tranſubſtantiation, conſubſtantiation.

2 To be perſwaded that God will neuer leaue his Church vnfurniſhed of neceſſary gifts.

3 That all enemies are ouercommen.

Ob: They rage yet. An: For exerciſe, not to ouercome the godly.

4 To be perſwaded, that beeing once redeemed, we ſhal alwaies ſo continue.

5 If we want comfort, to ſtay our ſelues vpon Chriſt, aſcending to ſend the Comforter.

6 That we muſt be perſwaded we ſhall one day in bodies be in heauen. Iohn 14, 2.

Gods childrens ſoules after death were in heauen, Chri-

ſtes body (except Elias &c) was the firſt.

Ob: It ſeemed that before Chriſt aſcended, heauen was not opened to the children of God, Heb, 9, 8.

An: The doctrine before was not ſo cleerely opened as afterward, not otherwiſe.

The third degree is, *and ſitteth at the right hand of God the father Almighty.* For which are ſcriptures.

1 Prophecying it, Pſalm, 110, which Chriſt ſheweth to be meant of *the Chriſt*, Math, 22, 44. And Chriſt verifieth of, and applieth to himſelfe, Math, 26, 64. The which likewiſe Peter doth, Acts, 2, 34, for his ſermon is of Chriſt. And Heb, 1, 13.

2 Telling the actuall fulfilling of it. Mark, 16, 19. Inſomuch as Stephen ſaw him there, Acts, 7, 56, and to the Heb, 1, 3, it is ſet downe as a thing noted peculiarly in Chriſt, and belonging to him, euen aboue Angels.

Inſomuch likewiſe, as by this, the excellent greatneſſe of the power of God is declared, Ephe, 1, 20, Acts, 2, 33.

Great comfort commeth to Gods Church, and children, heereby, Rom, 8, 34.

As likewiſe great vſe for inſtruction, 1, To teach vs the aboliſhing of the Iewiſh ſeruice, Heb, 8, 1.

2 Continuance in the fauour of God, for Gods people. Heb: 10, 12.

3 An helpe to mortifie ſin. Heb: 12, 2.

4 As alſo to helpe forward quickening to all duties of godlineſſe.

5 Beſides the excellencie of Chriſt aboue all creatures Pet: 1, 3, 22.

The meaning will beſt appeare by the wordes { ſeuerally. / ioyntly.

The words ſeuerally note { thing *ſitting*. / place, *at the right hand, &c.*

Sitting, to ſpeake properly (carying a dignitie with it aboue ſtanding) ſignifieth a knowne poſition of the body. Yet heere I take, it is not properly and ſtrictly ſo to be vnderſtood:

derstood. For Rom,8,34, he is said to be at the right hand, so 1,Pet,3,22.

And Stephen saw him standing, Acts,7,55,56.

So as I take it; sitting is put for being present, & there abiding.

Now this is not alone: for first it is with continuaunce, Acts, 3, 22, Heb, 10,12, so as well is it in the article *sating*, not that he is tyed, or violently held there, but that he pleaseth there in manhood to continue.

Ob: Hee appeared to Saule by the way, or in the way, Acts.9,5.

An: It doth not hinder, but that hee was in heauen still, for Stephen saw him there. Acts,7,55.

Secondly with dooing somewhat. For he is not in heauen idle: but 1 maketh intercession, Rom,8,34, Heb,10,12.

Intercession, is making intreatie in his Churches behalfe not by prostrating his body: but

1 For that he appeareth in heauen with mans nature, & his owne deserts, for the Church. Heb,9,24.

2 The blood of his sprinkling abiding for euer efficacious. Heb,12,24.

3 For that Christ willeth that his satisfaction should be imputed to all whom the Father hath giuen vnto him.

4 And Christ causeth that his apply Christes merits to themselues.

Now Christ so maketh intercession, as alone.

Ob: The Spirit is said to make requests, Rom,8,26.

An: Intercession noted in Christ, is by satisfaction in humane nature. So doth not the Spirit: that onely stirreth vs vp to pray vnto God. And that is Paules meaning, Rom,8, 26.

Que. Maketh Christ intercession in one or both natures?

An. In his whole person.

Ob: Then Christ beeing God, should make intercession to God: that is to himselfe.

Ans: Christ maketh intercession to the person of God

the Father, not the essence: in the Father, the other persons are pleased.

2 He gathereth and gouerneth the Church, ruling by his Spirit his children, keeping downe by his power the enemies.

The place is at *the right hand of God the Father almightie.* What GOD the Father almighty meaneth and teacheth, looke before. *Right hand* is vsed in comparison.

Right and left hand are taken from bodily things: so as a spirit hath not properly right hand or left.

Right hand, arme, eyes, are said to be in GOD, but not properly. *Vnderstand not right hand in God properly* (saith S. Basil) *least thou thinke there be in him a left also.* Skaion.

Such parts are said to be in God, when thereby is noted to be in God the dooing of the things, whereto those parts in men serue, as arme for strength, eye for knowledge.

Right hand among men is vsed diuersly.

Cyrus set those whom he loued best at his left hand next his heart.

Among the Numidians the middle place was honourable.

In Scripture and with vs, the right and being at it noteth honour, as of Salomon toward Bathsheba. 1, King. 2, 19.

The sonnes of Zebede so desired, so is it Psal, 45, 9.

So as this in Christ doth signifie partaking manifested glory, looke Act, 7, 55.

For as a Prince vnder the chaire of estate, placing one at his right hand, noteth the great glory wherein he would haue the partie appeare, so is it heere.

Indeede the Godhead was alwayes glorious, but it hid it selfe for a while: heere then is the bewraying of it.

This must then be remembred to be after his ascension, and not to the destroying of the humane nature.

Now *God the Father almightie* is named (I take it) to note the kind of glory, as not worldly, but heauenly, as is of him who is *Father*, and *almightie*, and not to be looked for outwardly, as of or in bodily things of this lower world.

The

The words ioyntly may easily be vnderstood, as meaning that he who before was so base, as to descend into hell, is now in the greatest glory in heauen.

Que. According to which nature sitteth Christ at Gods right hand.

Aun. According to both, & therefore is it said of Christ the person. For although the Godhead were alwayes in infinite glory, yet did it for a time after the incarnation (as it were) hide it selfe, but not for euer, but after the rising againe from dead, did make it selfe knowne to be in glory, euen in the humane nature.

According to the diuine nature he sitteth at Gods right hand, as manifesting the humaine: and lightening the humaine nature, as it were, with beames of the Godhead.

According to the humaine, in as much as the humaine nature by habituall gifts, as wisedome, power, maiestie is aboue all creatures, so as Christ euen in the humaine nature, is Lord of all creatures, and is therein to be adored.

Quest. Doth not this sitting at the right hand imply some inferiority?

Aun. Christ in respect of his office of mediatour, and of the humaine nature, is inferiour to the Father, according to the diuine Essence he is equall.

Some from this article, as much as in them lieth, would ouerthrow the humaine nature of Christ, at least hold that which ouerthroweth it.

For thus they reason. The right hand of God is euery where, Christ is at the right hand of God, therefore Christ is euery where.

This reason though it might safely be graunted, when as that which is of one nature is giuen to the whole person, after which manner being on earth, he was said to be in heauen, Iohn. 3, 13, according to his Godhead, for that whole Christ is euery where, though not *the whole of Christ, totus Christus*, though not *totum Christi*: yet because their meaning is to proue it of the humaine nature, therefore they frame it thus.

The right hand of God is euery where.

The humaine nature of Christ, is at the right hand of God: Therefore, &c.

The humaine nature of Christ is euery where, in so much as Iacobus Audred feareth not to say it is in a dunghill. &c.

Aun. I wil shew the slightnes of this reason, by examples to the common people.

This wheele is fiue or sixe yards about, this naile is in this wheele, therefore this naile is fiue or sixe yards about.

The Thames is below Greenwitch, and aboue Kingstone.

London standeth vpon the Thames.

Therefore London standeth below Greenwitch, and aboue Kingston.

The ayre is ouer all the earth.

I am in the ayre, therefore ouer all the earth.

Suffolk is from Newmarket to Ipswitch.

Bury is in Suffolk, therefore Bury is from Newmarket to Ipswitch.

The right hand of God is from eternity. Therefore the body of Christ *Sadeel.*

Secondly, I take exception against the forme of the reason, for it should be thus.

The right hand of God is euery where.

The body of Christ is at the right hand of God.

Therefore the body of Christ is at that which is euery where.

Thirdly, I say, heere is no cause for cause. For Christes being at the right hand of God, causeth not the body to be euery where. That would infinitenes of Essence doe, and should doe.

Fourthly, I examine the propositions, and first the first, the right hand of God is euery where. If right hand be taken for Gods power, and Essence, is it true, if it signifie fullie manifested glory (as I take it, it doth in this article) it is not true, for it is most fully manifested in the heauens. Euen from the first conception was the humaine nature ioyned

to the Godhead, but not in the sence of this article, said to be at the right hand of God the Father, the person not barelie the humaine nature.

The Scripture by this article teacheth vs,

1 In no sort to destroy the body of Christ, in holding that hee beeing at Gods right hand, hath his body euery where. For it is in heauen, Act, 3, 21.

2 That Christ is aboue Angels, and all creatures. 1, Pet. 3, 22.

3 To be assured that there can be no condemnation to vs, who are in Christ. Rom. 8, 34.

4 That we shall be sure to perseuer in grace, we haue an aduocate with the Father for vs, 1, Iohn, 2, 1.

5 That we must shake off all sinne. Heb. 12, 2. It is absurd that Christ should make intercession to haue vs kept from sinne, and the punishment thereof, and our selues to delight therein.

6 We must seeke the things which are aloft, where Christ sitteth at the right hand, &c. Col. 3, 1.

7 That we be perswaded we sit there with Christ, in title now, and shall afterward in full possession. Eph. 2, 6.

8 Not to doubt of Christes gathering, and gouerning his Church.

The fourth, last, and highest degree, is, *from thence hee shall, &c.*

Scriptures for the which are, not onely shewing it likely to be in punishing Adam, the world by the flood, Sodom and Gomorrha, but expresse and liuely places besides, as Dan. 7, 8, 9, 10.

So as Christ speaketh more plainly. Iohn. 5. 22, 27. Which one day shall be executed, Math. 19, 28. as is more cleerely deliuered. Act, 17, 31.

So as the manner is set down, Apoc, 20, 11, 12. Math, 25. Is commaunded to be preached, Acts. 10, 42. Whereof Paule maketh vse, Rom, 14, 10, and 2, Cor, 5, 10.

In somuch as not onely Acts 24, 26, but euen 2, Tim, 4, 1. And it appeareth, Heb, 6, 2, to haue been a poynt of Catechisme.

techisme. Howsoeuer many scoffed at it. 2, Pet, 3, 4, 5.

Origen thinketh that the Priest had bels in the lower part of his robe, to put in mind of the end of the world.

It is knowne what S. Ierom said of himselfe, *whether I eate or drinke, or whatsoeuer I doe, mee thinketh I heare the trumpet sounding, and a voyce saying, Arise yee dead, and come to iudgement.*

The meaning will appeare out of the words, which offer three seuerall considerations, the place, the thing, the persons.

The place *from whence*. This implieth the most high and glorious heauen.

Quest. But why frō heauen? An. Christ is now there, and in heauen it is not meete that wicked men and spirits should be, though it were to receiue their iudgement.

Que: Of whom is this meant? An. Of Christ, who according to his manhood can descend.

Quest. Whether shall he come? Aun. some thinke into the valley of Iehoshaphat, according to Ioel, 3, 2.

But there is but allusion, & Ioel speaketh not there of the latter and generall, but of a neerer, and particuler iudgement.

Others thinke to the earth, there to iudge. Some good men haue thought thus.

I loue not to striue with any about matters little needfull, yet not speaking to bind any mans conscience, I thinke, not to the earth.

1 For that I remember no cleere place of scripture so saying.

2 As also it may be doubted, whether the earth be large enough to receiue at once all men who haue been vpon it.

3 And lastly, for that the scripture seemeth to say, that it shall be in the ayre, 1, Thes. 4, 17.

And in a glorious throne, Math, 5, 31. See also Reuel: 20, 11.

Which is most likely so to be, for that then satan, who hath hetherto vsurped the princedome of the ayre, shal then

thence

thence be cast downe.

The thing is *comming to iudge*. Where is the meane, & the end.

The meane, *comming*.

There are chiefly noted in scriptures two commings of Christ, 1 In the flesh. 2 In glory. This is meant.

This latter is expedient not only for manifesting the glorie of Christes Godhead, but cleering the iustice of God.

Sure, it shall be, whatsoeuer mockers doe thinke or say.

The time is not set downe.

It shall be most suddaine.

It shall be in wonderfull glory, able to amase any creature. In which it is called the euill and terrible day. Amos, 6,3.

For if the time of grace be so, Mala,4, much more this.

And the rather, for that Gods presence shall then appeare, who though hee come in fauour, yet striketh great terror, as to Elias.

It was cõmonly thought, if one saw God, that he should die, Gene,16,13, Gene,32,30, and Iudg,13,23.

But when hee shall come in iustice, what terrors must there needes be?

Thinke but of trowanting schollers, or slothfull seruants, looking for a seuere Maister, or of guiltie prisoners for an vpright Iudge, and then tell mee how great mens feare may be of God.

For that none but haue some reliques of sinnes, God beeing infinitely iust.

Now this must needs be increased, by the thinking how God hath cast the Angels into hell, and others, but also, in that the euent of this iudgement shall be for euer.

One shall be personally called out, his owne thoughts his accusers: his conscience witnesse against him, feare his executioner.

Now, when one shall see the brightnesse of Gods maiestie on the one part, and the vglinesse of lothsome deuils on the other side, how may not this trouble, as Cyrill well ob-

ſerueth.

Not to appeare heere is impoſſible, to appeare may ſeeme to be intollerable.

For whatſoeuer may trouble, will appeare. If it were but feare to the mind it were much. It will be ſights to the eyes, hearing to the eares, noyſome ſents of brimſtone to the ſmell; finally, it ſhal afflict the whole man.

Beſides, the trouble that will ariſe vnto vs at others troubles increaſeth, when we ſhall heare the horrible ſcrichings of others, ſee their miſerable ſhifts in perplexitie, this cannot but aſtoniſh.

When all this ſhall be on a ſuddaine, how much more will it amaze?

Neuer were wee in any terrible tempeſt of thunder and lightning?

Looke to the Iſraelites, Exod, 19, 16, Habac, 3, 2.

Thinke of the falſe terror at Oxford, at London, what will true doe?

Eſpecially when Chriſt himſelfe, in whom all our comfort is, is. Reue, 19, 12. And the manner as is Luke 21.

The end is *to iudge*. This is ſometimes put for gouerning in generall, heere it ſignifieth two workes of iudgment, 1 Laying open all things: 2 Giuing ſentence vpon all things.

The laying open, is whereby all things may be perceiued, not onely of God, but euen of our ſelues, as likewiſe (I take it) to others by our owne confeſſion.

This laying open of all things, is by the booke of conſcience, Apoc, 20, 11, 12.

And heere euery ſecret thing whatſoeuer ſhall be diſcouered. Eccleſiaſ. 12, 14.

The ſentence giuing, is whereby to euery one ſhall be awarded whereto he may and muſt ſtand.

The proceeding ſhal be according to the deeds: to teach what faith to truſt vnto, namely, that which worketh by loue. This ſentence, ſhall neuer bee reuerſed. Looke Math, 25, 46.

The

The persons to be iudged, *quick, and dead*, that is, all, and euery one. Though now their bodies are consumed,

1 The Scripture by this article teacheth vs to be setled against all Atheists, and scoffers, in full perswasion of this article. 2, Pet. 3.

2 That since the Iudge shall come from heauen, we may before send thither our harts to meete him, & in the meane while thence to looke for him. Phil. 3, 20.

3 Sithence Christ Iesus shall be Iudge, beleeuers should haue great comfort, so as they might wish for that day, and vnbeleeuers cannot choose but be affrighted, in that he cõmeth to iudge, in whom they will not beleeue.

4 And seeing one, that is, he shall iudge vs all, we must not iudge or condemne one another, 1 Except we haue a calling thereto, 2 Not rashly, 3 Not to determine peremptorily of their small estate.

5 The suddainnes should make vs presently to be ready, and not put off from day to day.

6 Of the gloriousnes and terriblenes must we make vse, 1 To our selues, not quite to be out of hope, but rather of good courage in Christ.

As also to labour to be found in peace. 2, Pet. 3, 14. So may we be, if wee be in Christ, and haue truly turned to God. 2, Pet. 3, 14.

If we keepe a good conscience, Act, 24, 16. Psal. 125.

If we be often thinking of this day, and preparing against it.

2 Towards others must we make vse, as Paul, Act, 24, 25, but especially, 2, Cor. 5, 11.

7 For that all things shall be layed open, wee must take heede of secret sinnes, Eccles: 12, 14. Eph: 5, 12, 13, and euen of small.

As also to make much of a good conscience:

8 And seeing the sentence shall be according to works, labour for working faith.

9 The sentence not being to be reuersed, should make vs carefull, that in death we might be cleared. For as death

findeth, so shall iudgement.

Thus farre of the second person, now followeth of the third.

Quest. Is not that which is before, being beleeued, sufficient to saluation, especially seeing that the Scripture oftwhere sayth, that beleeuing in Christ we shall be saued.

Aun. The former is not enough, this misterie of the Trinitie reuealed must be beleeued. And where it is said beleeuing in Christ suffiseth, that is not meant to bar other doctrines, but to shew that beleeuing in Christ is most necessarie, which indeede is neuer without beleeuing in Father, & holy Ghost, for that none can say that Iesus is Christ, but by the holy Ghost.

Obiect: Some are said, Act, 19. not to haue heard whether there be an holy Ghost.

Aun. That is vnderstood of the gifts of the holy Ghost. Zonaras writeth in his 3, Tome, that this article was not put into this Creede, till the time of Macedonius the heretique.

This heritique denied about the yeere of Christ 364, the Godhead of the holy Ghost, against whom the first Constantinopolitane counsell was gathered, and condemned him.

It may be doubted whether Zonaras write true, for that it is in the Nicæne Creede, and in that of Athanasius. Sure it is that the Scripture teacheth it, and till more question was made of it, it was not so cleare as others.

Where-vpon Gregory Nazianzen in an Epistle, writeth to Basil thus, *Teach vs how farre we should in disputing about the Diuinitie of the holy Ghost, and what words we should vse, and how warily we are to behaue our selues.*

Erasmus was blamed by some for his boldnes this way, in saying that the Scripture did not call the holy Ghost God.

But if it were as Zonaras writeth, surely these words of the Creede were not ioyned together by the Apostles, though the doctrine be Apostolical.

Que. Doth not the placing of this article put some ine-

quality

quality betweene the persons?

Aun. No: it is onely for orders sake, besides, seeing the personall being of the holy Ghost, is of the Father, and Sonne, and the full manifestation thereof after Father and Sonne, therefore is it named after.

The grounds of Scripture for it are, Gen. 1,3. Where this holy Ghost is said to doe like an Hen, to cherish and warme the creatures, and as it were to put life into them as to Chickens, which no creature can doe.

2 The forme of Baptisme doth manifestly proue this, Math. 28,25, we are not baptized into that, but wherein we beleeue.

3 That prayer, 2, Cor. 13, 13. doth manifestly proue the same.

4 Ad Reuel. 1,4. and Act. 5.3.4.

5 The contempt of the holy Ghost, is noted for a greeuous sinne. Heb, 10,29.

6 The sinne against the holy Ghost vnpardonable.

7 Iustin Martyr thinketh the doctrine of the holy Ghost so cleare, as that he thinketh that Plato knew it.

The meaning wil appeare from the words knowne, wherin is repeated the profession, and that wherein the profession is to beleeue.

The profession, and the meaning of it, looke at the first. It is heere repeated, for the long setting downe of the doctrine touching Christ, as to imply that it is to be repeated to euery article particularly.

That *in* which the profession sayeth *I doe beleeue*, is *the holie Ghost*.

Ghost is an old English word, and is the same with spirit: so ghostly Father, counsaile for spirituall.

A spirit is a substance { creating, not having body. And is { created.

Creating is heere meant, this is God, and infinite.

Vsed of God, it sometimes signifieth { essentially, personally.

Essentially, Iohn, 4, 24. *God is a spirit,*
Personally in this place, and else where.

Que. Why is the third person in speciall called spirit?

Aun. Not onely for that it hath the common nature of God, but for that the being of it, is as inspired or breathed, this in another word is called proceeding.

Proceeding is whereby the holy Ghost partaketh the whole diuine Essence of God the Father, & God the Son.

Holy, is free from sinne. And is eyther { made holy, / making holy.

This holy Ghost is not onely holy, but maketh holy.

Que. Doth not the Father and Sonne make holy?

Aun. Yes: Iohn, 17, 17, 19, but by the holy Ghost.

The contents of this article aunswereth to this question. What beleeuest thou of the holy Ghost? I beleeue in the holy Ghost.

The things which the Scripture teacheth to beleeue, touching the holy Ghost, are either of himselfe, or of his works.

Of himselfe it teacheth to beleeue three points.

1 That the holy Ghost is God. This may appeare for that he is called Iehoua, compare Esa 6, 9, with Act, 28, 25. And Ier. 31, 31, with the couenant in Baptisme.

He is called God, 1, Cor. 3, 16. 1, Cor. 6, 19, 20. 1, Cor. 12, 6, 11.

He is every where. Psal. 139, 7.

He knoweth all things, Iohn, 14, 26.

He is almighty. Math. 12, 28.

He createth and gouerneth all things, Gene. 1, 2. Psalme, 104, 3.

He is adored.

2 That the holy Ghost is a distinct person from the Father. This may appeare, Math. 3, 16, Math. 28, 23. 2, Cor 13, 13.

3. That the holy Ghost is of the same substance, and dignity with God the Father.

Thus farre the things which the Scripture teacheth to be-

leeue, of the holy Ghost himselfe, now follow those which are touching his works, and heerein that I beleeue I ought 1 to haue some works, 2 to discerne them.

That I ought to haue some works it appeareth, for that I cannot call the Lord Iesus without the spirit, and if I haue not the spirit of Christ, I am none of Christes.

These works can neuer wholely be left.

The works I ought to haue in me (being of yeeres of discretion, and hauing meanes) are to saluation.

1 Sauing knowledge of the wil of God.

2 Beleeuing the promises of God in Iesus.

3 Regeneration or sanctification to obedience of the whole Law, and word of God.

4 Leading into all truth: Spiritual groweth, & encrease.

Discerne, we are commanded to try the spirits, 1, Ioh. 4, 1.

Discerning teacheth first,

1 Whence these graces come, by meanes of the word. Athanasius saith, *Where soeuer the spirit is, he is by the word of Sacraments, prayer, company, conference.*

2 How they are discerned from counterfait. That wee shall finde, for that the spirit sauing draweth all to the word.

2 Driueth to Christ, stirreth vp to sanctification, not onely restraineth.

3 Howe they are to be cherished, namely by the same meanes they were bred.

Hitherto hath beene the doctrine to be beleeued concerning God: now followeth that which is concerning the Church, to the end of the Creede.

Well saith S. Augustine, *the right order of confession did require, that after the Trinity, should be ioyned the Church, as an house for the dweller, Gods Temple for himselfe, the City for the first founder.*

Now all that is said, and to be held of the Church, is as it is in it selfe, or in the gifts bestowed vpon it.

In it selfe *the Church* is *holy, Catholique.*

But first must the reading be cleared.

There is a word to be repeated, the verbe, *I beleeue.* Of this.

this we shal heere neede to repeate nothing.

Quest. It may be enquired, whether the word in, be not also to be repeated.

Aun. No: the best coppies haue it not, in so much as the Catechisme of the counsell of Trent refuseth it. 2. The Church is a creature & may not be trusted in. 3. Whomsoeuer we trust in, we may pray vnto, so must we not to the Church.

Obiect: The people are said to haue beleeued in Moses.

Aun. Vnproperly.

They beleeued that word which Moses deliuered them from God, the word was Gods word.

Onely that which we are said to beleeue, must be considered, that is the Church with the marks thereof.

Now according to the course to be held, let vs consider some Scriptures, where-vpon this doctrine touching the Church resteth.

And indeede for the prouing of this article, most of the Scriptures serue as likewise the chiefest works of God.

God had his Church (in counsaile) from before the creation of the world. Ephe. 1,4.

This is the seede of the woman. Gen. 3,15.

Christ without this Church is as it were maymed, it being his body, he the head, Ephe. 1,22. Ephe. 5,23.

Otherwise cannot the couenant of God be, which is made to the Church.

And to omit further proofe, experience doth manifestly shew that there is such a thing.

Besides, that the Church is *holy*, it is as cleare as the former, Ephes. 5,2,27.

The Saints haue washed their garments in the blood of the Lambe, God doth so commaund.

Without holines none shall see God, Heb. 12,14.

It is also *Catholique*, Apoca. 5,9,10. Heb. 12,22. Eph. 3, 15.

The meaning heereof wil arise from the right knowledge of the words, and those 1 seuerally, 2 joyntly.

Church

Church euery way is not taken alike. In common speech the common people take it for a building for holy vses, so is it the same with temple. It is not so to be vnderstoode heere.

Sometimes it is taken more generally, and ciuilly, for any assembly, as Acts, 19, 39, 40, so must it not be taken heere.

Lastly, it is taken specially, and in the scriptures for the whole company of men and Angels, predestinate, chosen, called, iustified, sanctified, and in their time to be glorified, Angels from the first, men after death.

It hath the name in Greeke and Latine of calling out, and seuering from others, being indeede Gods chosen, and select company.

The name in English (I take it) is of the Greeke *Kyriake*, as belonging to the Lord, for so it doth.

For better vnderstanding heereof, consider the distinctions of the Church, and some properties.

The distinctions are in words, not of the scripture, but of learned writers.

1 As into { generall. The whole company. / particular. A part.

The generall is meant in the Creede.

2 Againe the whole hath { militant. / triumphant. parts. So is the Church

Militant is that which is warring in this life against the flesh, the deuil, and the world.

Triumphant is in glory in heauen. Both together heere are meant.

3 The Church is 1 visible, that may be seene to be a Church. 2 Inuisible, that is not apparent to outward sence to be a Church.

The whole Church together in this life, is inuisible.

Particular Church is sometimes { visible. / inuisible.

The visible particuler Church hath hypocrites admixed.
The Creede speaketh of the whole Church together, and so inuisible in this life.

Properties of the Church, besides these named in the Creede.

1 It is but one.
2 It hath but one head Christ.
3 Out of it is no saluation.
4 It shal neuer decay, Math. 16, 18.
5 It is neuer seuered from Christ.

The markes in the Creede, are { holy. / Catholique.

Holy, is free from sinne, raigning, and condemning.

One may be holy { vnperfectly. / perfectly.

Vnperfectly, by sanctification in this life.

Perfectly by { imputation in this life. / sanctification in the life to come.

It is meant euery way heere.

Catholique is a Greeke word, and is vsed in Wryters two wayes, { vnproperly. / properly.

Vnproperly, and so it signifieth as much as orthodoxall. In which sence sometimes the Fathers vse it. So might Rome in former time haue been Catholique, so is England, Scotland, &c. Catholique now.

Where marke a colonage of the Papists, who would make the world beleeue, that Catholique and Romaine Church is all one, and for that Rome was sometimes in this sence Catholique, it should be euery way now.

As well might they iudge the Catholique King, to be King of all the world.

Properly it signifieth as much as vniuersall, not tied to one people in one Country, of one time, of one condition, &c. So is it to be taken heere.

The

The Nicene Creede addeth Apostolique, that is holding the Apostles doctrine. This the Romanists wrongfully appropriat to themselues.

Iointly the words together caste this sence, that euery one who professeth this Creede,

1. Beleeueth that there is such a company, as is specified before.

2 That himselfe is of the same company, Heb. 3,1. 1, Cor. 12,13, Heb. 12,22,23.

The things which we are to beleeue cōcerning the church, are whatsoeuer the word of God teacheth, which though we cannot reckon vp all in this short manner of teaching, in short time, and in right order, yet in the most necessary we will endeauour.

1 To iudge and thinke very highly of the Church, euen next God, not onely for the place it hath in the Creede, and order after the holy Ghost, but for the titles it hath, *house of God, pillar and stay of the truth, body of Christ, spouse or wife of Christ, Christ himselfe.* 1, Cor. 12,12.

Yet heere we must take heed that we think not too highly of the Church, As to iudge,

First, that it is aboue the scriptures, as the Papists in words teach, at least some of them, and all, that the authority of the scriptures to vs ward, hangeth vpon the Church, and can no otherwise be knowne.

The Church is founded vpon the scriptures, and Christ, not Christ vpon the Church.

The authority of the scriptures is from themselues, or God in them, as the authority of a Princes deede is from the Prince himselfe, not from any other witnes. So doeth light cause it selfe to be seene, as the euidence of scriptures shew themselues to be scriptures.

Quest. Doth the Church nothing to the scriptures?

Ans. Yes: 1. It keepeth the Roles and Records of the scripture.

2. It discerneth canonicall from Apocriphall, it maketh none canonicall.

3 It publisheth the scriptures like a Crier.

4 It expoundeth, and openeth the scriptures.

Secondly, to hold that the Church cannot erre.

For better vnderstanding whereof, wee must know that some part of the Church is in heauen, and that indeede can not erre: the other is on earth, of this doe we speake heere, this can and doth erre, being a visible company, wherein are mixt bad with good.

Yea, it may erre iudicially, as the false Prophets to Achab, the Scribes and Pharisies against Christ.

So as that it is no good saying, this saith the Church, therefore it is to be beleeued.

Thirdly, to hold that the safest way from all error, is, to hold to the Church.

True it is indeede, it is safe being in the Church visible, whereof this is said: but the safest is to hold to Christ, and the scriptures.

2 Neuer to doubt, but that there is, and shall be a Church for euer. So as that it is not possible it should all, alwayes be seene, for some part are vnborne, some are in heauen, and very few sometimes haue beene on earth, and could not be knowne to be of the Church.

3 Thoroughly to take knowledge of the nature of the Church, which wee beleeue, and is not onely a company professing Christian faith, hauing the same Sacraments, and lawfull pasters, vnder one head the Pope: but as we heard before, predestinate to glory, in time called, iustified, sanctified, and glorified.

4 That Christ is the onely head of this Church.

5 To know the proper markes of a true visible Church: These are the word, sacraments, prayer, good life.

When I say the word, I meane the pure text, in the pure sence of it, and the sacraments in lawfull administration.

Que. Whether then is the Church of Rome a true visible Church?

Ans. No: For though it keepe a coppie of the Bible text, yet it is with great corruption, neither in the true and

proper exposition. For their body of doctrine, which they would fetch from the scriptures, ouer-turneth the foundation, in their idolatry of the masse, worshipping saints, creatures, their iustification by works, &c.

Obiect. They haue baptisme, Ans. They should haue it with the word, so haue they it not. 2 They haue Baptisme, as a theefe might steale away the great seale, & without authority set it to writing, no otherwise.

6 That we should ioyne in communion with a true visible Church (a true visible Church I call, that hath the marks as before, holding the foundation of saluation, as before) and must not seuer our selues there from. Indeede we must not consent to sinne, or dissent in loue.

7 That wee must labour to be true members of this Church, which heere we beleeue.

So shall we doe, by giuing all diligence to make our calling and choosing sure. Calling implieth setting in sauing knowledge, faith, and obedience.

8 That the Church is not appropriated to any people, place, time: So as the Romanists doe fondly, who would haue vs beleeue the Catholique Romaine Church. As if one should say the French Paris or English London church, whereas beside the Romaine, is no particular Church.

9 That all who professe themselues of the Church, must be holy, and grow in holines.

AN EXPOSITION

vpon the 119 Psalme.

THE 119 Psalme is most heauenly, and deserueth in speciall sort to be wel knowne, remembred, & found by experience in euery of our harts.

It hath so many parts or staues (the most learned call them *Octonaries*, for that they haue eight lines or verses in them) as there be letters in the Hebrew Alphabet, euery verse of euery staffe beginning with the same.

Whereby is declared vnto vs, 1 The diligence of the penner, that with very carefull meditation it was framed. 2 The worth of the Psalme in that the spirit fretteth, and enameleth it with these Characters. 3 And desire that the Reader should remember it, being thus in order of elements set downe. The same course is in other places of Scripture, Psal. 25, Psal. 34, Psal. 37, Psal. 111, Psal. 112, The Prouerb. 31, Lamentations of Ieremie, for the same ends.

This Psalme containeth truth, and doctrines of diuers sorts: the which to range in their orders, and fitly to sunder, is somewhat hard, and not very necessary.

It is altogether (as a man may terme it) a christall (not flattering glasse) of all true godlines, or a touchstone of all sincere harted worshippers of God, & liuely anatomie of laying open of a good soule. Whereto the more one can find himselfe like, the more mercy hath he found of God, and oweth him the more praise.

The first staffe or octonarie, setteth out vnto vs a good & godly man or woman: and that 1 *at large*, as may be said. 2 In more speciall sort.

The more *at large*, *or in generall setting forth of a good and godly person*, is in the three first verses: and that after two sorts.

sorts: 1 From the duties of this party, 2 From the commendation of his estate.

The duties are sixe, two and two linked together in euery verse.

The commendation: that such parties are blessed.

But before wee can as we should with profit consider of this, or other such places of scriptures, where morrall duties are commended or commaunded, somewhat before hand must be knowne.

First, that though no word be spoken of Christ, it must alwayes be vnderstood, that he is the full, and onely cause of euery of our saluations.

2 That these and such like duties are then commended in any party, when the party is first in Christ, that is, for Christes sake hath pardon of his sinnes, and imputation of accounting of true righteousnes, otherwise not.

3 They must come from faith working them for conscience to Godward, for the deed done only neuer pleaseth God.

4 In this and such like places, are not the causes why one is happy (so is hee onely for Christ) but the signes which shew that he is happy.

5 They must not be vnderstoode in the rigour & strictnes of the morrall law, but for the continuall desire, purpose, and endeauour to doe them, and sorrowing when we cannot doe them, & if we faile, to aske pardon, & set a fresh vpon them, alwayes labouring to proue better & better.

6 That all defects and blemishes, for Christes sake, are, and shall be pardoned.

Nowe come wee to the duties which in nature be first, though the Prophet begin with blessednes, which as it is most excellent, would rauish any mans hart after it, and encourage that, whatsoeuer might seeme to hinder, these duties should be practised: but of this afterward. *Verse.* 1.

The first duty, *is vpright in the way.*

Way is taken diuersly: here vnproperly, as it is very often in the scriptures. For,

1 A warrantable { common calling of Christian.
kind or estate of life, { particular calling.
2 For warrantable cariage in, or vsage of that kinde of life.

Where-vpon we may perceaue: that,

1 The scripture would haue none inuent courses of life, they must take them as their way left of God.

2 As in the way one may meete with many inconueniences, against which he prepareth, so shall he in his life, so as none should euer hope alwayes to be secure.

3 If in way he goe not forward, he is neuer the better, so if we doe not encrease in goodnes, we loyter in our life.

4 Our Countrey and home is in heauen: let vs not set downe our staues heere.

1 This way is such, as that it is one, pointed out by the scriptures, walked in by direction of them, bringing to one home. So saith Ier. 32,39.

Wherefore he blameth them who goe about to change their wayes, Ier. 2.36. looke Psal. 125,5.

Euery one shall not be saued, walking in his particular way, what so euer it be, as the Turkes thinke, and Atheists would haue it.

He must enquire of the old way, Ier: 6,16. and know that that is the way, and walke in it. Esa, 30,21.

2 This way is such as euery one must walke in it.

Well therefore haue the translatours set downe the word *their*, which is not in the Hebrew, to open the meaning of the holy Ghost.

1 No man must be inordinate, or out of a calling.

2 Not so busie to censure others, as first to looke to him selfe.

Vpright, the Hebrew word is *Temime*.

The word *Tam*, whereof { properly.
it commeth, doth signifie { vnproperly.

It signifieth properly, when it is put for a thing perfect in the kinde of it, so as it wanteth nothing: so is the law of God said to be, Psal, 19,18, & so *Thummim* in Aarons brest

repre-

representing Christes full holines.

It signifieth vnproperly, when it is put for a thing where somewhat is wanting, though it come very neere, or endeuoureth to come neere to full perfection: as often is seene in many places of the scriptures. So was Noah, Iob, *Tam*, or perfect, though they wanted somewhat.

So is it taken in this place. For the most vpright in the world (Christ onely excepted) haue not had all.

So as that the supposed perfection of *Pelagius* or Remains Catholique, cannot warrant it selfe.

Now this which signifieth somewhat vnproperly, is likewise taken two wayes: 1 for sincerity. 2 Vnblameablenes.

For sincerity, as 1. Kings 9.

And is quite contrary to hypocrisie.

Hypocrisie is most naturall, displeasing God, hard to discry in a mans owne selfe, and will creepe into euery good duty toward God or man. And yet for all that, men must not be hypocrites, but sincere. Which the better to know, consider what is sincerity, how necessary, how to be tried, how to be kept.

Sincerity or vprightnes in this place first meant, is conformity of the whole man, with sound and full information to euerlasting life.

This information is in the truth of God, well vnderstood and beleeued.

The whole man is soule and body, thoughts, will, & practises at all times.

Conformity is fashioning all things according to sound truth.

A sincere man is like a christall glasse, with a light in the middest, which appeareth through euery part thereof: so as that truth within, breaketh out in euery parcell.

Sincere men therefore, 1 are in euery thing alike.

2 Shine from the heart within. 3 Cannot possibly lie hid.

It is so necessary, as nothing without it can please God.

What the fruites of it be; looke Prouerb. 2,7,21, Prouer. 10,9, Prouerb. 11,3,6,20, Prouer. 18,6,10,18, Pro. 28,9,10. 2, Cor. 1,12.

A man may try whether it be in himselfe.

1 If hee account of things according to their nature, of great, greatly. Hypocrites will straine Gnats, and swallow Cammels, will be curious in ceremonies, and omit greater things: sincerity will in their place regard both. Therefore seeketh the true light in the hart.

2 If he be most seuere towards himselfe. Hypocrites are most hard to others: looke Iohn, 8,3. Math. 7,3. the sincerest are most fauourable, as being priuie to the in bred corruption. So was Iob toward his children, tollerating their banquetting, though himselfe were not with them. Ioseph toward Mary with child, &c.

3 If he be more carefull to please God then all the world beside: Hypocrites doe all things to be seene of men, make more of the reputation of the world, then the witnesse of their owne conscience.

4 If he be willing to beare aduertisements, admonitions, reprehensions. A sincere party meaneth wel from his hart, and therefore can be content to be called vpon: the hypocrite is vnsound at the hart, and cannot abide to be gaged, he is touched on the gall, so did the Iewes to Stephen. Act, 7,54.

5 It is impossible to be smothered, it will breake open, & cannot lie hid: hypocrites are couchant, & can haue a faire gloue on a foule hand.

This is kept and preserued, 1 by the sincere milke of the word, 1, Pet. 1,2. and continuall desire to be enformed in the found truth.

2 The more one endeauoureth to search and found him selfe, the better shal he preserue his sincerity. Standing waters corrupt.

3 Often setting of a mans selfe in the presence of God, and before his iudgement seate.

Thus much of the first acception, the other followeth, which

which is vnblameablenes: not that the seruant of God shal not sometimes be charged with somewhat amisse, or shall not in a slip be ouer-taken: but,

Vnblameablenes is such vprightnes, whereby a mans life cannot be noted with any raigning sinne after his effectuall calling: so was Samuel, Iob, Paule, and some others, as Elizabeth and Zacharie Luke 1.

Now both these, sincerity, and vnblameablenes, must be in one party, and in all the liues But some may say, that is impossible: for answer heereto, looke the fift and sixt generall remembrance, in the beginning of this Psalme.

Now by this before, we learne, that,

1 Vprightnes of sincerity, and vnblameablenes, as it is most necessary, so should it be with the first, or else all will be vnsound, neither would the Prophet haue set it first.

2 And that we must iudge of our selues, and others, by vprightnes in the way, that is, vocation of a Christian, or any other more especiall: the world doth otherwise, they commend for things that are not of a mans calling.

Thus much of the first duty, the commendation followeth.

Blessed, that is, such parties are happy, or happinesses, that is, many blessings belong to such, or it is, and shall be happily to such, for so many wayes may the word be taken.

The Prophets meaning is, that such parties are in an estate most to be liked, and longed for: as the world count happy those in whose steedes they could wish themselues.

I thinke it not the fittest heere to dispute of blessednes, what it should be, or what good things it containeth in it, that is not the Prophets meaning. Whosoeuer would know this, for the cause of blessednes, let them looke Psal. 32, 2, Rom. 4, 7, and for the fruites the beginning of the 26 of Leuit. and 28 of Deutrono.

This blessednes which is heere named, hath two degrees in { this life. the life to come.

Blessednes in this life, may be called blessednes of grace.

Blessednes in the life to come, of glory: of these haue one,

and be sure of both.

Heere though, is principally meant blessednes of grace, whereto a man may reach in this life, as also Mat. 5, 2, 3, &c. Math. 18. 16. Pro. 28. 14.

That vpright men are happy, it is most certaine, no vprightnes, but by the spirit of sanctification, no sanctification without iustification, no iustification without forgiuenes of sinnes, wherin is blessednes. Psal. 32. Rom. 4. 7. God is vpright mens shield. Prouerb. 2. 7. The Lord delighteth in them. Prouer. 11. 20. What can be more. And if hypocrites be so cursed, as indeede they are, sincere cannot choose but be most happy. Was it not this, that made God fauour Noah, Iob, &c. Wherefore,

1 They greatly erre, who thinke the godly of all men most miserable.

2 All happy men are in a sure estate, that cannot be lost. Happines of grace is surer then of nature. That was in our owne keeping, and was lost. This is in Gods fauour, which is vnchangeable, and cannot miscarie.

So as that all vpright men may haue sound consolation, that they neuer shall faile.

3 Vpright men may haue many afflictions, as indeede they haue, as Abraham, Isaack, Iacob, Dauid, Abel, &c. yet are they blessed.

So as that no outward or inward afflictions, of what kind so euer, can hinder an vpright mans happines. Nay they shal further it. Math. 5, 10.

Wherfore iudge no man by his afflictions to be out of the fauour of God, else might Lazarus haue beene thought amisse of.

4 If vpright persons are happy, then hypocrites and notorious sinners are wretched, and yet enioy they much outward prosperity.

Outward good things therefore, doe not alwayes shew that a man is happy.

5 And seeing that vpright men are happy, who would not labour to be vpright, though it cost him (as it wil great)

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Hitherto hath beene the first duty & commendation of it, now followeth the second, which is, *Walking in the law of Iehoua*, set out by the parties in whō it is, who are said to walk.

In this duty are two things to be considered, 1 The practise of *walking*. 2 The forme or rule, *in the law of Iehoua*.

To *walke*, is a borrowed word, as that before of the *way*: and signifieth the ordering of life, and hath in it two things. 1 That as in a way there are many steps to be set, so are there sundry particulars in life.

2 That as in the way, euery step must be ordered, so must euery particular of life be.

Of the particulars which are in life, there is 1 the beginning or head of the way, the hart. 2 Passages on frō the hart.

The hart is to be vnderstood the soule, that is minde and will, from whence as from the hart of the body naturall life commeth, so the beginning of godly life must proceede.

The soule therefore must as the first step, be set in the law of God, out of which if it stand, all other things run ryot.

This is the more to be thought of, for that the hart by nature is turned from God. 2 It is very hard to recall it, & fixe it. 3 And being once set, will easily draw the whole man.

Passages from this fountaine & head, are 1 Kinds of life. 2 Duties of life.

Kinds of life, are particular callings. Euery one must be warrantable by the word of God.

Duties of life are the practises and works of ones calling, generall, or speciall. Of which sort are,

1 Thoughts. A motion without consent.

2 Affections, motions with some kinde of feeling, as ioy, hope, feare, loue, hatred, &c.

3 Actions, wherein besides some inward conceite, somewhat is performed, and these are of sundry sorts.

1 Naturall: such as are for the necessity of life, as eating, drinking, sleeping, &c.

2 Domesticall, such as are belonging to the family, as of husband, wife, father, children, maister, seruant.

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1 Naturall: such as are for the necessity of life, as eating, drinking, sleeping, &c.

2 Domesticall, such as are belonging to the family, as of husband, wife, father, children, maister, seruant.

3 Politicall, any way belonging to publique gouerning, as Prince, Magistrate, Subiect, &c.

4 Religious, which any way belong to the worship of God.

5 Ludicrous, which are of recreation, and disport.

In euery of these, euery step (as it were) is carefully to be ordered: neyther is it sufficient to haue a generall good meaning to please God, vnlesse we endeuour in euery particular so to doe.

Salomon commaundeth vs to looke to our feete, Eccle. 4, 17, & Paul chargeth we should walke circumspectly, looke Psal. 119, 105, Psal. 139, 2, 3.

Hereby it appeareth, 1 that they doe not their duty, who onely carry a generall purpose to doe well, vnlesse they endeuour the same in particuler.

2 That none can be too carefull of his walking, and leading his life, so as it is a false charge to count any too precise.

3 And that if euery particular should be looked vnto, a man had neede of great knowledge and wisedome out of the scriptures.

Thus much of the practise of walking, now followeth the forme or rule, whereto this walking is to be framed, *in the law of Iehouah*, which so is to be vnderstoode, as that it must be alone: so Psalme 1, 2. and Psal. 119, 97, for indeede there is none who can prescribe a sufficient rule but onely God, whose wisedome and iustice is aboue all creatures.

Heere therfore is thrust out, 1 nature which (the Stoicks say) if we follow as a guide, we shall neuer doe amisse. Nature is corrupt.

The best life in this kinde, is but ciuill, which indeede nowe a dayes in the world doth carry the greatest shew, where onely appearance preuaileth.

It is a most dangerous course, not for that it is not necessary, but for that most commonly it abandoneth all power of true godlines.

2 And seeketh only the report for honesty among men.

It

It differeth from true Christian life, because that ciuill life hangeth vpon the reputation of men, which if it obtaine, it is content, Christian life is ordered by faith, that is knowledge of the word, and application of Christ.

2 Ciuill life respecteth men most, Christian life endeuoureth to please God.

3 Ciuill life is not very carefull of religious duties, Christian life is in publique, and priuate, the other not much.

4 Ciuill life maketh no great conscience of smaller sinnes, as in swearing lesse oathes, idlenes, gaming. Christian life doth.

5 Ciuill life neuer taketh any care to resist the sinnes of the time, Christian doth.

2 Hedro is removed every mans owne particular course, which he setteth to himselfe, and pleaseth himselfe in. Iere. 44,17.

3 Other folkes example is not a sufficient rule.

The sufficient rule is, *the law of Iehoua*, for the kinde, it is *a law*, for the Author, it is *of Iehoua*.

The law is heere, the word of God, and is taken particularly for the 10 Commaundements, or fiue bookes of Moses. Generally, for the whole Bible.

It is taken generally in this place, as else where, 1, Psal, 2. Psal, 19,7, heere-vpon sinne is counted transgression of the law, that is, breach of the word of God written.

Now this name of law is to be vnderstood, as of the whole body of the scriptures, so of euery particular branch thereof, in so much as euen particular examples many times haue the force of generall doctrine. Marke then that,

1 The Papists erre who teach that some parts of the word of God are but counsailes, which a man may follow if hee will, and that all are not lawes, vnto which one is bound.

2 That as subiects are bound to take knowledge of the lawes of the Land, so are they of the word of God.

3 And seeing that men will looke to the lawes of the Land, why should they not much more to this?

4 So reade, heare, and thinke of the word of God, as of

the

the law of thy life.

5 That as euery law broken hath some penalty or other, so hath the law of God.

Now followeth the Author, *Iehoua*, Father, Sonne, and holy Ghost, know one well, know all well, know not all, know none.

Where vpon it followeth, that the Iewes or Turks lawes which they boast of, neither of thē acknowledging Christ, and the holy Ghost, is not to be counted the law of God. For the word of God wrongly vnderstood, is not the word of God.

Nor surely the Papists doctrine, misvnderstanding many fundamentall grounds touching Christ: so as that none that is not orthodoxicall, cannot properly be said to haue this.

This law is said to be *Iehoua*, &c. because,

1 He maketh it. 2 He can best iudge of the breaking or keeping of it. 3 He only can dispence against it.

Wee gather then, 1 that no exception can be taken against this law, for wisedome, iustice, equity.

2 That being Gods, it must be spiritually vnderstood.

3 That wee remember God taketh knowledge of euery step that is awry.

4 That we must approue all our obedience to him, and doe all for his sake.

5 And that it being said that they walke in his law, the meaning is, that alwayes and in euery place they so doe.

Now with this second duty should be repeated the word blessed, as indeede with euery other of the foure which follow, but it may suffice to haue opened it once for all. Thus much of the two duties in the first verse.

Verse, 2. The second verse followeth, wherein are { two duties. / the commendation as before.

The two duties are, 1 *Keeping his*, that is, *Iehouahs testimonies*. 2 *Seeking him*, that is, *Iehouah with their whole heart*.

In the former of these two, which is the third generall duetie, are 1 obiect, or thing where about the endeauour is.

His

His testimonies. 2. Act, the endeuour or practise about this thing. *Keeping.*

Testimonie, for matter and meaning, is the same with law, in the verse going before, to wit, the written word of God: so is it likewise taken, Psal. 197, and else where.

Now yet for the vse of this name *testimonies* heere, for better vnderstanding of it, it seemeth that testimonie or witnes, is a word which cannot well be vnderstoode, without reference or respect to some other. Where-vpon as the things are diuers, which may be respected, so may the particular sence of this word be.

It is vsed in respect 1 of man to man. 2 Of man to God. And that seuerally or ioyntly, when GOD witnesseth to man, or man to God, or both to each other.

Heere I iudge it to be, to be vnderstoode betweene God and man ioyntly, and mutually, whereby God witnesseth to man, and man to God. Now this ariseth from the compact or couenant, which is betweene God, and his people.

For so doe God and man couenant. Looke Ier: 31, 31. God promising to take the people for his, that is to fauour them euery way for things of this life, and of that which is to come: the people promising againe, to acknowledge & worship God according to his will.

This couenant he likewise maketh with particular men, Gen. 17, 7, 10, so is God called the God of Abraham, Isaac, and Iacob. Heere-vpon is that of the Ark of the testimonie, Exod. 30, 6, and Psal. 122, 4, as a witnes of this couenant, and for that the tables of the couenant, or witnesses of this couenant, were in it, Heb. 9, 4. Act. 7, 44.

So that the written law of God is the witnes or testimonie of the wil of God towards vs, & of our profession of our duetie towards him. So when God had published his law, the people professed whatsoeuer the Lord commaunded, that would they doe. Deut. 5, 27.

Where-vpon we are to take the proclamation of the law, Exod. 20, not so much for the very couenant of saluation, (which is but one founded on Christ) as for the articles or heads of the conuention & agreement betweene God and

man. These things God requireth, these things man will performe by himselfe, or Christ.

Neither is this name of testimonies more to be vnderstoode of the whole body of the law, then of euery branch and clause of it, which witnesseth the former.

So as that these testimonies are mutuall, declaring on Gods part, not why he is our God, but what he requireth of vs: and on ours, not why we are receaued (for that is for Christ) but what we desire to doe.

That God thus witnesseth it is cleare, Deut. 4, 45, these are the witnesses, &c. where the Geneuans note, that is, the articles and points of the couenant: so Deut. 6, 17, so Psal. 19, 8.

That his people likewise doe witnes, Reade Iosh: 24, 22. Deut. 5, 27.

Sundry vses arise from hence, and first from the consideration of these testimonies: 1 on Gods part to vs ward. That,

1 Our chiefe care should be to be in league with God, which is to vs the fountaine of all good things, and without the which we can neither looke for, and shall be sure to find no good thing.

2 So must we reade, and heare the word, as the articles which God requireth we should subscribe vnto: and therefore had neede well to vnderstand them.

3 It is a couenant of speciall account, where are so many witnesses and articles, and so many good things offered there-with.

4 That God cannot but take knowledge of the violating of it, and greeuously punish it.

2. On our parts who are Gods people.

1 Euery seruant of God taketh vpon him to obserue euerie clause of the Bible, according to the wil of God.

2 Euery sinner witnesseth against himselfe, hee denieth his owne deede and agreement: he had subscribed to the word of God, and by sinning now seemeth to denie his owne hand.

3 Where-

3 Where-vpon it needes must follow, that their owne consciences condemneth them.

4 Though these witnesses for a time be not brought, yet certainly one day they shall, when the bookes shall be opened.

Now foloweth the act or practise of *keeping*: wherein are sundry things.

1 Hauing the bookes of canonicall scripture, in their best originall, or translated copies.

2 The true and proper vnderstanding of them.

3 Keeping and defending them in their own meanings, against all false doctrine whatsoeuer.

4 Holding them in present memory.

5 Some iudgement, directing whereto euery one is to be applied.

6 Continuall practise of them in life.

This is the third duty, whereto ioyne the word *blessed* as before.

The fourth duty followeth. *And seeke him with their whole heart.*

Wherein we are to consider the { endeuour: is, *seeking with the whole hart.* thing, where about the endeuor is, *Iehoua.*

First take knowledge of the thing, which is in the word *him.* That is, as appeareth in the 1 ver: *Iehoua.*

Iehoua may be considered as he { is in himselfe. reuealeth himselfe to vs.

As he is in himselfe, we can neuer finde out (which is the end of seeking) and though we could, yet would it helpe but little.

But as he sheweth himselfe to vs, we may in some sort finde, and must search. Looke Deut. 29, 29. Ier. 9, 24: so Exod. 34.

Nowe GOD reueal- { Creator and preseruer, leth himselfe to be a { Redeemer and Sauiour.

God Creator, & preseruer, euery man in some sort knoweth without much seeking: so learne we, Act. 17, 27. Rom.

1,20. Act,14,17.

So as that neyther men nor deuils are ignorant of him in part, who for all that doe not walke in his law. Titus. 1, 16.

Indeede it is necessary that thus wee should know God, but it is not sufficient.

Heere the Prophet setteth out a peculiar state, wherein is blessednes, a man that knoweth the Creator may be wretched. Dauid setteth downe a proper marke: knowledge of the Creator is common.

So as that though to seeke God the Creator be required, yet it will not suffice.

Therefore are we in the second sence to vnderstand *Iehoua* heere, to wit, as he hath bewrayed himselfe toward vs a Redeemer and Sauiour. Wherein indeede is eternall life, which if we seeke not, we shall not finde heauen. Him did the wise men seeke, him Mary and others.

Now in seeking of God our Redeemer and Sauiour, sundry things are requisite.

1 The truth of saluation and doctrine of the will, God touching that: so Ier. 9,23,24.

This consisteth in the articles of Christian faith, the chiefest ground whereof is Christ, and thorough knowledge of him, 1, Cor. 2,2, Phil. 3,8, which truth, then may be in some sort to be in vs: when we can,

1 Discerne wholesome doctrine from vnwholsome and vnsound.

Wholesome is that which nourisheth, and feedeth to euerlasting life: so is not all truth. Christes sheepe therefore know his voyce.

2 Haue grounds and texts of Scripture, where-vpon we build, whereto wee can haue recourse, and not start from them.

2 Is his fauour and reconciliation, or bringing into grace againe with him. Him therefore must we seeke, reconciled, and pacified. Ier. 31,34. Who being angry, is most mighty, most iust,

Whom none can pacifie but Christ, who is our peace, and procureth vs full and certaine iustification.

Which we seeke: when we 1 apprehend Christ. 2 Apply Christ.

Of this it shall be good to consider the { meanes / duties.

The meanes in vs, is onely faith, wrought and maintayned by the holy spirit.

The duties are: 1 Entrance to the throane of grace, Heb. 4,16. Rom. 5, 2, which is when being animated by the merit of Christ, we can come into the presence of God, & pray vnto him.

2 Patient and reioycing minde, euen in the crosse, vpon perswasion of the loue of God. Rom. 5,3.

3 Vpon perswasion of Gods fauour, to shew fauour to others.

3 Him must we seeke to obay. Psal. 24,4,5,6. Without which all seeking is loosing.

4 As to our store-house of all good things, when we want any, hauing alwayes recourse vnto him. Deu. 4,29. Psa. 27,8.

5 And lastly, so must we seeke him as to enioy him, and cleaue continually vnto him.

All and euery of these respects in *Iehoua*, must we haue, else shall not we seeke as we should.

So as that all idle questions are heere to be remoued, and worldly searching. God knowne pacified, obeyed must be: which we are to finde out.

Thus much for the thing to be sought; now followeth the endeuour. *Seeking with the whole hart.* Wherein is, 1 the action. 2 The adiunct.

The action is, *seeking*.

Seeking when it is true, is alwayes with desire.

Desire alwayes sheweth some absence, either of the thing, or some circumstance, or quantity, or quality.

Of euery or all of these, the liuelier the feeling is, the greater is the desire.

Desire is alwayes encreased by opinion of { necessity, excellencie.

Both which in God, cannot but be most infinite: so as the desire should be great. It alwayes hath,

1 Often and earnest practise of praying.

2 Diligence in the vse of ordinarie meanes: where much christian and godly wisedome is necessary, to be able to know what meanes should serue, and to what purposes.

3 Paynes and constancie: such as is in seeking gold and precious stones.

4 Loue of the thing gotten or found. 5 Care to keepe it. 6 Loathnes to leese it.

Thus much of the action, the adiunct or property followeth. *With the whole hart.*

Hart is heere put, not for the fleshy part in the body, but by a metonimicall synecdochę for the soule, & so after for the whole man, body, and soule, and is onely named, for that: 1 this first should be set about seeking: 2 and truly set, will neuer giue ouer till it finde: 3 and will easily draw the whole man after.

The Prophet therefore meaneth, iudgement of the soule, affections of the will, and afterward endeuours of life.

Now these doe shewe that: 1 first the iudgement and affections should be set on God: else nothing will follow. 2 That this is truly as from the hart: 3 hearty: 4 and with some feeling.

This hart must be *whole*, { *straightly*, which is taken two wayes { *largely*, *Straightly*, for sincerity against hypocrisie. I thinke not so much meant heere, as before in uprightnes.

Largely, in regard of more duties then one, euen of the whole lawe of God. And that after two sorts, 1 Legally. 2 Euangelically.

The legall acception of *whole hart*, is when it is taken according to the letter and intent of the whole morall law of God, and then it signifieth the perfection of all duties in

manner and forme, both for the number and measure of them. Which neuer any man performed but Adam before the fall, and Christ since, neyther indeede can any man. So that it is not to be vnderstoode heere, for the Prophet speaketh of possibility, and practise, else could no such parties be blessed.

The euangelicall acception is, when it is so taken, as that by the doctrine of the Gospell, and spirit of Christ, a party is so renued, as that he can performe it acceptably to God. Which is: when,

1 Christes full performance is imputed to the party.

2 The parties hart is renued to 1 desire, 2 purpose, 3 endeuour thus to doe, 4 with continuance and encrease. In which sence heere are we to vnderstand it. So as none with these is to be discouraged, if he can rise after many foiles.

This may a man somewhat perceaued in himselfe. If,

1 First in time and order generally for a mans whole life, and particularly for euery day he seeke God, as wee haue shewed before, and that most earnestly.

2 He seeke God for himselfe, and other things for God, neuer caring for any things more then they helpe to God, or are with, or assure Gods fauour vnto vs.

3 Hee had rather leese all, yea his owne life then the fauour of God.

This he may by little and little see in losse of fauour, pleasure, honour, profit, reputation, &c.

4 From the aboundance of the hart, the mouth speaketh, the feet goe, the eyes looke, the eares heare: principally respecting God, his will and fauour in euery thing.

Thus much for the fourth duty, the fift and sixt follow in the third verse. *Surely they doe none iniquity, they walke in his wayes.* *Verse, 3.*

Wherein wee may funder the { duties. certainty, in the word *surely.*

The duties are { fift, *not doing iniquitie.* sixt, *walking in his wayes.*

The

The fift duty is set out by way of deniall, *not doing iniquitie*, whereby is implied the affirmatiue, doing equity, whereof, because the next is the affirmatiue in effect, we neede not much to stande.

Now in this duty of *not doing iniquity*, wee may consider 1 the deniall, *not doing*. 2 The obiect, from which it is remoued, to wit, *iniquity*.

Iniquity heere so called, in Hebrew is *Gnaula*, as much as wrethen or crooked, quite contrary to that which is straite and right, so Esa, 26, 10. to wit, that which swarueth from the right and straite line of the word of God. Whereby the Prophet meaneth that which Iohn calleth *Anomian*, Iohn, 1, 3, 4. especially towards men in the breach of the second table.

The Hebrew word *Gnaula*, and our English word euill, come somewhat neere. Which if we should neerely marke the fashion of the word, seemeth to be that crookednes or peruersenes, which wee had from our first parents, which hath continually growne in vs, to a cankred habite in our soules.

This heere thus named, hath alwayes with it, 1 Knowledge of that which is right and straite: so as that to the intent of the Prophet, no child or ignorant party can commit this iniquity, indeede wilfull ignorance is sinne, neyther is there any child of God which in some sort of ignorance is not ouer-taken.

2. Will and purpose to offend. Otherwise who is not ouer-seene against his will: where-vpon we must know, that all slips (which yet are sinne, and from the which none but Christ are freed, & yet many from iniquity) must be remoued from the censure of this iniquity.

For the Prophet would not commend a party for that which none could reach vnto, slips euery man is subiect to. 1, Cor, 10, 12. Gal, 6, 1, Psal. 19, 13. Prouerb. 20, 9. 1, Kings, 8, 46, Iames, 3, 2, and therefore cannot be iniquity heere named.

A slip, is indeede a sinne, arising from weakenes of a

mans owne, or strength of tentation against his purpose, for which the party shortly after repenteth.

So as that the least tripping or stumbling in the way of God, is to be taken heede of, which the better we may doe, if wee gather strength of grace: 1 For full assurance of knowledge: 2 Readines of memory: 3 Stedfastnesse of faith: 4 Earnestnes of zeale: 5 Courage in the wayes of God. Be armed against tentations. Looke Ephe. 6, 11, cary a purpose to please God, be quickening repentance, &c.

3 Continuance in sinne, in the practise and approuing of it: for this sauoureth of an habite.

By the which we may perceaue that iniquity here meant, is breach of the law of God, proceeding frō sinne raigning in man, with wilfull continuance in the same.

Now this is so named, as all and euery spice & sprig must be forsaken, euen to the least circumstance or respect: so as that all & euery iniquity may be forborne. Deut. 5, 33, Psal. 119, 16, Iames, 2, 10.

Among many regards of iniquity: 1 some there are wherto one is tempted and prouoked, & that iniquity when we are moued vnto it, must be forborne.

Therefore is Christes victory against the deuill and his temptations, Mat. 4, this is for Iobs commendation against his wife, this was Adams duty to haue resisted his wife, and his wines to haue resisted the deuill. It is no thanke for a man to forbeare a sinne, when hee is not solicited vnto it, then dooth hee not forbeare sinne, but sinne forbeareth him.

And we are to thinke the more heereof, because tentations doe not continue alwayes set, and after the same sort, but come by fits, as tempests.

2 Are many times very fierce: 3 Come vnlooked for: 4 Very close, and haue preuailed against many, euen of the children of God.

2 Others there are which time and place would well enough permit to commit, against those must we striue, and them beate backe: otherwise not to doe that which we can

not, no prayse is it. Therefore if Dauid had forborne when he might haue sent his Minions for Bathsheba, and had her in his secret chamber, he had done well. Cain is not to be commended for with-holding his hands from Abel, in presence of his Father, when that after he slew him in the field. The Patriarches if they had not sold Ioseph, when they had him in their hands, and Ziba not accused Mephibosheth, when he could not speak in his own defence, had wel done.

3 Others, a man may commit though none know: the forbearing of these is not doing iniquitie. Therefore did Gehezai, Cain, Achan, Dauid, Ananias, and Saphira, commit iniquity though it was in secret. No, though it were possible to commit iniquity, and God not know, yet for the filthines of it, must it be auoyded.

Now follow some other { men.
kinds of iniquity: against { God and his law.

Both these because all agree they should be shunned, we shall not neede to speake of.

1 Some iniquity there is, which in more sort speciall may counted ones owne, whereto his naturall disposition encline-th, custome carrieth, kind of life draweth: so haue ages, steps, callings, sundry iniquities, which they are more in danger of, then others: these must be forborne. Psal. 18, 24. small praise is it for old men not to offend in young mens sinnes, &c. they must forbeare their owne.

But sure it is a very hard thing, heere not to be deceaued. Nature flattereth it selfe, and blindeth, custome hardeneth. Somewhat may we finde out our selues.

1 If we search, and alwayes suspect our selues.

2 If we are carefull to haue faithfull aduertisers of vs, and will beleeue them. Sooner shall another espie our faults, then our selues.

3 Neglect not to marke euen the speeches of enemies, for though they commonly neuer say all truth, yet they wil haue some occasion or beginning from our selues: which is good to marke.

4 Where a man most liketh, take heede he be not there

most

moſt deceaued.

2 Againe others there are, which may be tearmed the ſinnes of the time and place, of the faſhion of the Country or world. Rom. 12,2, Ephe. 2,2.

For this cauſe are Lot, Noah, Enoch, and infinite others, for that they were not caried away with the multitude, renowned.

Paule ſeemeth to ſet downe the ſinnes of this age of the world. 2, Tim: 3, 2, 3. So to liue in the Court forbearing, Court ſinnes is the duty, the like might be ſaid of infinite others.

3 Beſides, ſome are iudged leſſe then others, as ſwearing by faith and truth, playing at cards and tables, drinking, &c. and yet all iniquity, euen theſe muſt be ſhunned. Therefore muſt we walk circumſpectly, Ep. 5, 15, look 1, Cor. 5, 6.

The leaſt wound in the heart and braine is deadly, ſmall leakes in ſhippes, or breaches in walls neglected, leeſe Cities and ſhippes, ſo is it for ſmall ſinnes, to the loſſe of the ſoule: yea, indifferent and warrantable things, if they be with ſcandall (that is with hinderance of others in the way to euerlaſting life) are greeuous ſinnes.

Of this kinde is it to doe a little euill, that a greater good may follow vpon it. This is iniquity to be hated.

Other kindes of iniquitie might haue beene named, but theſe ſufficiently ſhew, that wee all commit ſome one or other kinde of iniquity, whereby we are wretched, and had neede to ſeeke to Chriſt.

Hitherto of the obiect, the action or practiſe denied, is *not doing*.

Doing doth ſignifie, any way of committing, or conſenting to ſinne, in our ſelues or others: which may be nine wayes, according to the verſes.

Commaunder, conſenter, aduiſer, and ſoother.
Abbettor, partaker, concealer, not hinderer.
Not wraying full known ſinnes, theſe all each with other.
Doe ſinne and iniquity what euer men cenſure.

Thus much of the fift duty, now followeth the certainty

and surenes of it, *surely*. This is most assured, for that the sonnes of God cannot commit sinne. Gods seed remaineth in them.

And this the spirit setteth downe, not for that this truth can be doubted of in it selfe.

1 But for that the wicked are wont to censure the godly, and thinke most hardly of them for their slips, Gods spirit saith otherwise, vvhat euer wicked men iudge, these doe not commit iniquity.

2 Againe, for that the godly are much greeued with themselues, and discouraged at their slips, whereas they are to be comforted, that God doth count this iniquity.

Now then from all this of not committing, and doing of iniquity.

1 Learne we all what a great profession a Christian maketh, to forbeare all kinds and respects of sinne.

2 Let vs discourage our selues what we can, from committing of iniquity.

That may we doe if we consider: 1 It displeaseth God, our so good a Father. 2 It was that which crucified Christ, our sinnes, more then the hands of the Iewes: 3 It daunteth, and rebateth, greeueth, and almost putteth out all graces of the spirit in vs. It dimmeth our knowledge, weaketh our faith, stayeth our prayer, stoppeth our harts to the word, &c.

4 A man shall haue much a-doe to rise after any great sinne: It cost Dauid and Peter many sower teares. 5 Sinne deserueth all kinde of punishments now and hecreafter: 6 And hath most sharply beene punished.

3 We should what we could repent for former committed sinne, but endeuour to preuent such as wee might be likely to fall into. It will be some helpe for vs this way. 1 Alwayes to thinke that the Angels behold vs, yea, that we doe nothing, but that God himselfe vieweth and loketh vpon, 2 What we may, alwayes to giue our selues to exercises of religion and good company, sinne dare not be there. 3 Remember thy Baptisme, what thou diddest promise

mise there: to renounce the world, flesh, deuill, and endeuour to keepe Gods commaundements, and howe that God will not hold him guiltlesse, that taketh his name in vaine. 4 Censure your selfe sharply for smaller sinnes, and thinke none little, so shall you be more able in time to forbeare all, thinketh Chrisostome. 5 Not onely so, but if you would forbeare sinnes, be not too bold to aduenture vpon all indifferent things. 6 Resist sinnes in the beginning. 7 Bernard saith, that three wayes was he kept from sinne: by taking away occasion, hauing strength to resist tentation, and soundnes of affection. 8 Remember how short and small the pleasure of sinne is, and how long and greeuous the punishment is. 9 Often receaue the Lords Supper.

Thus much for the fift duty, the sixt followeth: *They walke in his wayes*. And this all Interpreters reade not alike: some thus, they worke none iniquitie, who walke in his wayes, others they worke none iniquity, but walke in his wayes: it is most plaine and simple to reade it, without eyther relatiue or aduersatiue particle, as is likewise in the Hebrew.

This duty is set out affirmatiuely, after the former negatiue, not onely according to the manner of the Hebrew tongue, which setteth one opposite out by the other, but also to shew what kinde of sanctification we should haue, such whereby we should not onely forbeare sinne, but follow holines & righteousnes. Heathen people & hypocrites abstaine from many things, they doe not all which are commaunded.

There are in this sixt duty { act of *walking*. / obiect, *in his wayes*.

The act of *walking* is metaphoricall and borowed, & declareth setting, and ordering of life: wherein, besides the things we haue had before, are,

1 Ability to discerne the right way frō by-paths, & to put a difference betweene Christes voyce & others. Ioh. 10, 4, 5.

And this commeth by the bright Lampe of the word of

God shining in the hart, and shewing the way. 2, Pet, 1, 19. Iohn, 5, 38, Iohn, 8, 37, Esa, 30, 20.

2 Fore-cast of such things as we may meete with in the way, and preparation for them.

The first of these are called *Methodeiai*, subtilties, or sleights of sathan about the way. Ephe. 6, 11, and those very diuers. 1 Discouraging vs from entring the way for the hardnes and ruggednes of it: 2 Endeuour at the least to make vs defer to enter into the wayes of God, as yet being too soone, and so hee stealeth away all present occasions: 3 When we are entred the listes, he bestirreth himselfe to make vs inconstant, and so to giue ouer.

Now all these are dangerous, but yet the hardest is in the beginning, which being well made, will make all other the easier.

For resisting the motion to defer, good is it to think how headlong occasions of good are, once beeing neglected, hardly euer recouered.

The best way to hold out, is to be wholely armed, as Ephe. 6, 11.

The second are slips or stumblings, arising against our wils from our owne weakenes, temptation, or scandall by others. Therefore saide Dauid, I will take heede to my wayes.

These are very common, and they may somwhat be preuented.

1 If we thinke alwayes of our infirmities, and be iealous ouer our corrupt harts. 2 If like children newly learning to goe, and seeking stayes and props, we cleaue to the word of God and godly company. 3 If we take heed at the first of occasions. 4 If we remember where we last fell or stumble, we shall take heede better this time, so doe passengers when they come by a place where they had a fall they remember, and are the more wary for the second time: so is it in nature, a broken bone, and well ioyned againe, is stronger then it was before: So was Dauid stronger euer after against adultery, Peter against deniall of his Sauiour.

The third are ſcandals, that is occaſions giuen of ſinning; now theſe ſhall a man very hardly auoyde, and yet the better, if he remember they be many euery where, and from euery body: 2 And do nothing but by warrant of the word of God.

3 A couragious minde after a ſtumble or fall to riſe againe, and neuer to be diſanimated by former experience or future feare of hinderances: we ſhall finde Gods grace as ſufficient for vs, as it was for Paul, 2. Cor. 12. 9.

Hitherto hath beene the act, now followeth the obiect, that wherein this walking is to be, that is, *his wayes*: that is *Iehouahs* wayes.

Now theſe wayes of God are ſuch, as { himſelfe walketh in. / he would haue his ſeruants walke in.

Which ſecond are meant in this place: becauſe that Gods wayes are aboue our compaſſe, ſuch as himſelfe walketh in, to theſe is it impoſsible for vs to attaine, thoſe which he preſcribeth vs, muſt we keepe in. Theſe are called *his*, not onlie for that he alloweth them: 2 but pointeth them out: 3 and may well be called his for the excellencie of thē: 4 and for that being well walked in, they will leade on, and in the end bring one home to him, as Bury way that bringeth to Bury: ſo is there mention made of the way of life. Pſal. 16, 11, leading to life.

Theſe wayes are nothing but godly & warrantable kinds of life, and the duties and practiſes of them. Of which ſort are all duties of the worſhip of God, and betweene man and man: whereof to treate in ſpeciall were too long.

Heere muſt not ciuill, oeconomicall, handy duties be omitted, nay they are one ſpeciall way that men of that calling muſt walke in, as in Gods wayes, ſo as that the Romaniſts who thinke ſo baſely, as they doe of oeconimicall duties in compariſon with religious, are to blame.

Such kind of duties as theſe, are then wayes of God, when 1 The kinde of life is warrantable. 2 The duties of warrantable kind of life are well performed.

The kind of life is warrantable, when being founded in the

the word of God, the worke of it is any way profitable for mankinde, to ſoule or body, for this life or that which is to come. Take heede of others.

The duties are well done, if firſt, 1 the party who performe them be in Chriſt, that is, be iuſtified: 2 doe the duties for conſcience to God, and in obedience to Gods commaundements: 3 he call vpon God in the beginning of his worke, for gift ſufficient and enlarged, for a bleſsing of his worke, and thanks afterward: 4 his minde be alwayes free, euen in the worke, that he can lift vp himſelfe to God, & neuer be vnfit for duties of godlines and charity. If ones works be not thus done, himſelfe can haue little comfort in them.

In that the Prophet nameth theſe wayes, without deſigning which or how many, he would not haue vs doubt of any, but that a party who deſireth to be in bleſſed ſtate, ſhould endeuour in all. Some like ſome, few all. All who will be bleſſed, muſt runne on in all. *Whatſoeuer the Lord commaundeth* (ſaith the Iſraelites) *that will we doe.* Deut. 5, 27.

Heere muſt be repeated againe the particle *ſurely*, in the ſence, and for the reaſons we had in the duty immediatly going before.

Thus much for the ſixt duty by way of doctrine, ſome vſe would further be made of it: 1 to exhort vs to walke in theſe wayes: 2 to giue ſome helps to further vs in this walking: 3 to try whether we walke aright.

We may eaſily, euen exhort our ſelues if we would, 1 but think, that theſe are the onely wayes, all other are by-paths, Pſal. 125, 5. Eſa, 30, 21.

2 That this is Gods commaundement, walke in the way. *This is the way, &c.*

3 And that once entred in, we ſhould finde them moſt ſweete, and eaſie, and that his (that is Gods) commaundements are not greeuous. 4 Beſides, company will doe much, where Chriſt, his Apoſtles, and Prophets, and all holy men of all time haue taken this courſe: 5 So as in this

way

way they haue beene bleſſed: 6 and can but out of it be moſt wretched, and miſerable.

Beſt helpes and meanes are, 1 the ſpirit of God, who will leade his into all truth, by whom we muſt walke. 2 Forget that which is behind, looke to that which is before. Philippians, 3, 14. 3 Not to goe forward, argueth going backward.

We ſhall try whether we walke aright: 1 If wee follow our guide, the ſpirit, and word. 2 If the godly who know this way, and walke in it, cannot finde vs ſwaruing. 3 If we draw neerer our home in heauen.

Thus much for the ſetting *out at large, and in generall*, of a godly man, now followeth the more ſpeciall, vnder the perſon and example of the Prophet, and that from the beginning of the 4 verſe, to the end of the eight, and that as after in order wee ſhall ſee, by ſixe ſundry properties or graces. *Verſe*, 4.

But heere a queſtion may ariſe, how farre we may build vpon particular examples, generall doctrine?

Ans. Examples are, 1 bad, which we muſt onely auoid alwayes. 2 Good. 1 Extraordinarie. 2 Ordinarie.

Extraordinarie are good examples but of ſome particular parſon, at ſome ſpeciall time, by ſome ſpeciall commaundement, or priuiledge. Of which ſort is Moſes killing of the Ægiptian, Exod. 2. Abrahams purpoſe to kill his ſonne, Phynies fact in ſlaying the adulterers, the Iſraelites in robbing the Ægiptians, Moſes faſting 40 dayes, &c. Theſe ſome call heroycall, or aboue the common reach of man, examples, and preſidents.

Theſe in the parties at that time, and vpon the commandement, and inſtinct of God are commendable: but of vs not mutable, vnleſſe by vertue of ſuch like priuiledge, as the perſons who performed theſe facts had.

Ordinarie examples are good, and of ſuch facts and duties, as ought to be in all parties of the ſame kind of calling, at all times by vertue of the generall commaundement, as all duties of the law and Goſpell: the which both may, and

muſt be imitated of vs. So as when ſo euer any fact is a dutie of a generall commaundement or doctrine, the inſtruction is generall. So Abrahams iuſtification is a preſident for ours, Peters conuerſion a leſſon for vs: ſo of others. The like muſt be helde touching the particulars in this place. Some things (ſaith Tertullian) particularly ſpoken, ſignifie generally, and as the ſchoole men ſay, ſome particulars are in power generalls.

Ordinarie examples containe generall doctrines, not for the examples ſake, but for the rules ſake, whereof they are practiſes.

Now wee call theſe ordinary, not for that they be vſuall (the more the pitty) but for that they ought ſo to be.

In imitation wiſe conſideration muſt be had, that there be the ſame calling, the ſame commaundement, the ſame diſpoſition for iudgement, and will of the party, the like circumſtances, elſe the ſame fact for ſhew may in ſubſtance much differ.

Theſe ſpeciall practiſes of the Prophet, as they are commaunded in generall rules, ſo are they to be laboured for of euery Chriſtian.

The firſt of them is in the 4 verſe, and is the *taking knowledge that God hath charged to keepe his commaundements diligently*. Whereof there are two parts, 1 *The thing taken knowledge of*. 2 *The Prophets profeſſion, that hee taketh knowledge of it.*

The thing is, *that God chargeth to keepe his precepts dilligently*. Wherein is mention of the party commaunding, God. 2 The kinde of doctrine, *charge*. 3 The duty, *to keepe Gods precepts*, ſet out by the party of keeping *dilligently*.

The party commaunding, is God: being onely able to informe and teach, who onely hath authority in mens conſciences, and neuer can commaund more then is meete, beſides, vouchſafeth to teach his children, and not ſuffer them to continue in ignorance or diſobedience. So as that wee may learne, that,

1 When we enquire of any thing, for, or with happy eſtate, it is onely God who can teach and enforme: humaine inſtructions may ſerue for ciuill, onely Gods inſtructions are for euerlaſting life.

2 What ſo euer God commaundeth, wee are bound in conſcience to take knowledge of, and obay to ſaluation: it is not ſo in other things.

3 No man muſt complaine of hardnes, or ſtrangenes in any duty drawne out of the word of God, God the moſt wiſeſt, and moſt vpright hath commaunded it.

4 If God vouchſafe to teach and commaund, what ſhame will it be for vs if we neglect to harken.

But heere a queſtion may be: how doth GOD commaund?

Aun. Firſt by a mans own conſcience, wherein are ſome remainders of the law, ſtirring, and mouing to God, which is the very commandement of God, being ſet there by him, euen in the rubbiſh of nature.

Secondly, by the written law of Moſes, and the reſt of the word of God.

Thirdly, by the preaching of the Prophets, Apoſtles, & Miniſters.

Fourthly, by the operation of the holy Ghoſt, enlightening more and more the conſcience of the beleeuer: So as that,

1 A man is not to neglect the ſtirrings of his natural conſcience. Indeede they are not ſufficient, yet are they profitable.

2 All ſhould reade the Bible: 3 hearken to preaching: 4 not quench the ſpirit, which we ſhall finde to be holy, if when we be inſtructed in the word of God, it alwayes ſtirre vs vp vnto God.

The kind of doctrine followeth, *haſt commaunded*: ſome tranſlate it *charge*, fitly of a verb in Hebrew *Tſava*, which doth ſo ſignifie to commaund, as that it threatneth puniſhment to malefactors and tranſgreſſors: ſo Gen. 3, 11. Eccle. 8, 5,

Thus doth God commaund. Leuit.26. Deut.28.Rom.2. 6,7,8.9,

In Gods commaundement: 1 is a moſt cleere bewraying of Gods will, otherwiſe, if it could not be vnderſtoode, it might rather ſeeme to be a charme then a charge. 2 And that in all the particulars which God doth require.

Now though the Prophet ſeeme to ſay that God hath commaunded, leauing it doubtfull whether he doth ſtill, and for euer commaund. Yet it is moſt certaine that Gods morrall commaundements, as theſe are, and of the Goſpell are continuall, ſounding in the word, and not mute, euen in harts of Gods children.

1 We muſt thē ſo long as the word is in the world, know that that is the recorded charge, which continually and euerie minute is renued.

2 So alwayes be exorciſed in the word, as remembring that then we are hearing, and taking our charge.

3 And that the more particulars are plainly deliuered, the better ſhall wee be helped to our duties: neuer reſt in generalls.

4 Knowe that the breach of the leaſt commaundements, hath puniſhment, as performance of the leaſt reward.

The kinde of duty followeth, *To keepe thy precepts dilligently*, whereof is, 1 the matter, *Keeping thy precepts*. 2 Manner, or adiunct, *dilligently*.

In the matter { obiect, *precepts*. / act, *keeping*.

The word *precepts* is in Hebrew *Pickkude*, ſignifying preecepts of vnderſtanding, which God hath ſet, and placed in the hart, and vnderſtanding teacheth thē, as Rabbi Dauid ſaith; and are for ſubſtance the ſame with law teſtimonie as before: neuertheleſſe, ſince it pleaſeth the ſpirit of God to vſe ſome ſundry names for one thing, it muſt needes be with ſome difference. I iudge therefore that the word of God heere is called by this name, in regard of the know-

ledge

ledge Gods ſeruants haue of it, as of the which any of them cannot altogether be ignorant. They are therefore that which Iames calleth the word engraffed. 1,21, or ſpringing in or among you.

God is wont to ſow it, and make it grow into the harts of his ſeruants.

Then is it thus engraffed, when it is mingled with faith, Heb.4, 2. which is: 1 when one beleeueth it to be true: 2 and beleeueth that it belongeth vnto him.

Heere therefore doth GOD forbid to doe any thing againſt the ſhining truth of his word in our hearts, nay hee commaundeth to doe all things there-after.

For ſuch are theſe precepts knowne, vnderſtoode, beleeued to be the truth of GOD. For better vnderſtanding whereof know that,

It is one thing to ſinne, ſo as that ones conſcience may accuſe him, and another thing to ſinne againſt a mans conſcience.

Who ſo euer ſinneth at one time or other, his conſcience wil accuſe him. But euery one that ſinneth, doth not ſinne againſt his conſcience.

To ſinne againſt ones conſcience is, after knowledge of the will of God had, and ſhining in the hart, to doe againſt it. Which God doth heere forbid, and requireth that according to the knowledge of Gods precepts wee ſhould doe.

True it is that ſometimes Gods children, euen ſinne (which is a fearefull thing) againſt their owne conſciences, which they neuer ſhould doe: for who ſo euer knoweth, and doeth not, to him it is ſinne. Yea, if he be falſly in conſcience enformed, it is better to doe with, then againſt his conſcience. Indeede the ſafeſt way is rightly to inſtruct the conſcience.

Now then, whereas the ſeruants of God haue the knowledge of Gods commaundements, & are ſomtimes drawne to doe againſt their knowledge, God chargeth they ſhould not ſo doe.

Leaſt wee ſhould doubt whether Gods children are brought ſometimes to doe againſt their knowledge, call to minde Adam, who could not be ignorant, Dauid, Peter, and ſuch other.

Indeede there is a difference Gods children thus ſinning, and the world, and wicked: 1 Gods children effectually called, haue alwayes a ſetled purpoſe, and endeuour not to ſinne: ſo haue not the reprobate, nay they purpoſe to ſinne.

2 The reprobate and wicked deſire to haue the knowledge of God, which they haue ſhining in their harts, put out, the elect deſire, to haue it more cleare & bright.

3 The elect in their ſinning at the inſtant of it, haue their knowledge which they haue of the will of God, obſcured that they cannot ſee. Vehemencie of tentation raiſeth ſuch a cloude, as hideth the light of vnderſtanding, ſo did the wine intoxicate Noah and Lot, Dauid likewiſe and Peter were thus beguiled, that though before they knew, yet now tentation made them forget God: the wicked in the middeſt of their ſinnes, ſee, and know they ſhould doe otherwiſe.

4 The elect, when ſo euer any knowledge of God ſhineth in them, if they ſinne, it is with great ſtrife and contention of the fleſh and the ſpirit, as we ſee in Paule, Rom. 7, and Gal. 5, 17, the reprobate are not ſo, the ſtrong man holdeth them.

5 The elect are more greeued for theſe ſinnes then any other, they are moſt perplexed for them, and deſire to riſe out of them by renuing repentance, &c, ſo doe not the reprobate, but reſt, and ſometimes glory in them.

This ſeemeth to be the meaning of the words, the inſtructions are,

1 Neuer ſhall we fully profit by the word, till it be rooted and ingraffed in vs.

2 In any caſe let vs take heed, that we neuer ſinne againſt our conſciences: becauſe 1 nothing will ſo wound the conſcience afterward as this. 2 It is the high way to ſinne a-

gainſt

gainſt the holy Ghoſt.

Now to helpe vs this way, it will be good to.

1 Keepe as bright as wee can alwayes in our hearts, the light of the word of God ſhining.

2 Reſiſt the beginnings of tentations to ſinne, elſe continuing, and multiplying, they will grow too ſtrong. Tentations are like to the cloude that appeared to Elias ſeruant, little or nothing at the firſt, and preſently it ouer-ſpread the whole skie. Thoughts riſe in the head, & ſuddainly drowne the hart.

3 Take heede of ſolitarines: there would the deuil haue vs alone hand to hand. Good company will keepe our knowledge the brighter, and helpe vs with counſaile, example, prayers, &c.

4 In any caſe to take heede of the cuſtome of ſinne, that will take away the feeling, and iudgement of ſinne.

Thus much of the obiect, the act followeth in the word *keeping*, whereof before in the ſecond verſe. The word in Hebrew is diuers with that verſe, 2, of keeping, and beſides all that it did ſignifie there, doth further heere imply vnto vs,

1 To obſerue, that is heedfully to marke, and bend ones minde vnto, ſo Eli marked Hanna. 1, Sam, 1, 12.

2 To keepe, or preſerue the thing ſafe, that it be not the worſe: ſo Dauid would be kept as the apple of Gods eye: Pſal. 17, 8. ſo Adam ſhould keepe the garden, Gen. 2, 15, ſo Cain denieth to be his brothers keeper, Gen, 4, 9.

3 So to keepe as the thing be not taken away, Pſal. 119, 44.

4 That it may be for vſe to our ſelues and others. Mala. 2, 7, for ſo were the prieſts lips to preſerue knowledge.

So that we ſee what our duties are.

1 To giue dilligent heede to the word of God, and the rather: 1 for that according to it, ſhould all our motions and practiſes be framed: 2 and is very hard in it ſelfe: ſo as it is needfull, that euen the leaſt things ſhould be heeded, hitherto belongeth that Iames, 1, 25. looking into the law,

and

and continuing, &c.

2 To preſerue the text, according to the originall copies, in the proper interpretation, &c.

3 To lay vp Gods word as our inheritance.

4 Neuer to keepe it, but for vſe and fruite.

Thus much of the act, now followeth the adiunct, how this ſhould be, the tranſlation ſaith *diligently*, the Hebrew is *much*, or *very much*, that is not coldly, ſlightly, &c. as many doe. For as God is great himſelfe, he will haue all his precepts obſerued greatly, as it is, Deut. 6, 5. *With all thy very much*. For he that created all, why ſhould not he be loued with all?

Now this *much*, may be conſidered, as it is, extenſiuely, or intenſiuely, as they ſpeake.

Extenſiuely in regard of { perſons. things. times.

In regard of perſons, as that they are to be kept toward God, men, our enemies as well as friends.

In regard of things, as be they in what ſo euer, or touching what ſo euer, great or ſmall they are to be kept.

In regard of times, preſent, to come, of proſperity, aduerſity, health, ſicknes, &c. neuer muſt they but be kept.

Intenſiuely, in regard of earneſtnes or vehemencie, wherin is zeale, conſtancie.

Zeale is preſent earneſtnes, conſtancie is earneſtnes to continue, with both which God will haue his precepts kept.

Thus much of the thing taken knowledge of, now followeth the Prophets profeſſion, that he taketh knowledge of it, *thou haſt commaunded*, &c. that is, as I know thou haſt done, ſo doe I profeſſe my ſelfe to take knowledge thereof, and profeſſe the ſame: the like he doth elſe where. For what a ſinne were it, for God to commaund, and man not to vouchſafe the taking knowledge thereof?

Therefore he taketh knowledge of Gods word, & iudgeth that it belongeth to him, neither is he aſhamed of this

thing,

thing, as not beseeming his princely maiestie, if he should not haue done there-after before, or if he should faile here-after in that he professeth himselfe to know. Wherefore consider that,

1 Euery one ought to take knowledge of the word of God reuealed, and that in the accuratenes thereof.

2 Euen greatest Princes are bound to this, much more meaner persons as we all are.

3 It is no shame for a man to professe his knowledge of the truth, though his practise haue not beene there-after, if he purpose and endeuour, that afterwards it shall.

4 Neither ought we to be loath, that men should know what they might looke for at our hands, so we carý a sincere purpose to performe it.

Thus much of the first speciall duty in the Prophet Dauid: now followeth a second, in the 5, verse, *O that my wayes*, &c. and is a prayer, that his wayes might be directed to keepe Gods statutes. *Verse, 5.*

Marke first the Prophets manner in his desires and enditing. He acknowledged Gods commaundement to keepe his statutes much, and now he prayeth that himselfe might keepe them. He is not discouraged at the hardnes of them: but is more hartened after them. So should wee doe, the harder the things be which God commaundeth, the greater should our study and paynes be in them: the common sort are quite contrary.

This prayer hath in it, 1 manner of wishing: in the word *oh*. 2 Matter wished: which is, *that his wayes*, &c.

In the matter may be considered the { meanes or subordinate end. / end, or vtmost.

The word which hath the wishing in it, is of a verbe: which signifieth to pray, which practise is in euery of Gods Saints.

Neither is this alone at any time, but alwayes hath with it, purpose, and endeuour.

Dauid therefore, a man according to Gods hart, sheweth that his owne wayes doe not please himselfe: so as that,

1 The best & most holy must know, that alwayes there is somewhat before, whereto they must ayme.

2 Such desires as these doe please God, and are a token of our profiting, while we can see our wants.

3 Alwayes such desires are commendable, when they are with purpose and practise.

Now foloweth the matter, *that his wayes*, } thing.
&c. Wherein wee may consider the } quality.

The thing *wayes*, and those Dauids.

Wayes as before, kind of life, and duties thereof, deedes, sayings, thoughts: *mine*, that is Dauids.

1 If thou for thy selfe Dauid thus prayest, why should not euery one so to doe for himselfe.

2 And if Dauids wayes neede redressing, what shall any mans else doe?

This is the thing, the quality followeth, in the word *directed*.

Directing, is of the word *Kun* in Hebrew, which among other things signifieth two: 1 Straitnes. 2 Steadines.

Straitnes is when euery duty is leuell with the word of God, nothing swaruing there-from. Euery mans wayes by nature are crooked: 2 euen the best haue somewhat which may be amended: 3 they alwayes doe feare themselues, least euery duty might be better.

Steadines is constancie, that is, continuance in straitnes: and without this, all things are nothing. For what booteth it to haue something, and not alwayes?

Now this is the more to be thought of, for that Gods children are alwayes subiect to errors and slips.

And if they would be constant: 1 they had neede looke to their foundation and roote, that it be deepely set.

2 They must often try, and examine themselues.

3 It will be best for them, often to exorcise themselues in all godly duties.

The meane or subordinate end is as we haue seene, now followeth the vtmost end, to *keepe thy statutes*.

Wherein

Wherein is as before { act, keeping. / obiect, statutes.

Keeping, doth signifie as before, & may here for { purpose. / euent.

For purpose, as if Dauid should say, this is the onely thing in this desire which he wisheth; or to keepe Gods statutes: for euent, as if he should say, this I onely desire, that once I may in obedience serue thee.

By this we may see, that Gods children desire to doe duties, for duties sake, in that Dauid desireth his wayes to be directed to keepe Gods statutes.

Thus much for the act, the obiect remaineth, *statutes*.

Statutes for meaning and intent, are the same with *law, testimonie*, &c. as before: but is more specially, and oftenest vsed, for religious and holy ceremonies ordained by God, in the Leuiticall ministery and seruice. These were for the worship of God, for outward shew, base, and contemptible, and that many.

Let vs all therefore learne by Dauids example: 1 to be more carefull to keepe Gods ordinances, then mens ordinances, or then to ordaine new, which are beside the word.

Now the ordinances and rites of God ordained, are the rites and ceremonies in the Sacraments, so as that the pure administration in them is to be kept.

2 And since that God hath commaunded them, nothing is to be thought, neither too much, nor too little.

3 Yea, where as Dauid desireth to keepe these statutes, he meaneth that he would not rest in the deede done, without motions and changes in the hart: for all rites kept are superfluous, without the inward and spirituall worship: wherefore alwayes in ceremonies looke for the substance, which is Christ.

4 And that wishing that hee might keepe the outward ordinances, he sheweth the inward spirituall worship is harder to be performed.

Thus much for the second duty: now foloweth the third,

Verse, 6. *then should I not be confounded, &c.* The summe whereof is a good conscience, and the benefit heereof: which is heere implied by a lesser speech, while a greater matter is vnderstoode.

Of this there are two braunches, 1 the euent or effect of, *not being confounded*. 2 The cause or occasion, *hauing respect vnto all thy commaundements.*

Now though the occasion be last in place, yet is it first in nature, and so to be considered, *and is respect vnto al Gods cõmaundements*: wherein we may consider, 1 the kind of duty. 2 Obiect. Both which haue the time.

The kinde of duty is in the word *respect*, which properly signifieth looking vppon, and hath in it the same things: which keeping hath, which may be seene before, and containeth vnder it casting, and setting of the eyes, and wisly looking as into a glasse. It is a borrowed speech from the eyes of the body to the minde, wherein is by a thing going before, that which followeth set downe.

Heere therefore is implied a firme and constant setling of the hart.

2 A liking, else would we neuer continue to looke vppon, so Christ looked on the young man, and loued him: so are we wont to doe.

3 Hope of benefit: we looke to places and persons in which we trust.

So as that Dauid teacheth vs heereby: 1 that the godly alwayes looke into the word of GOD, as into a looking glasse, meaning to order all things there-after: so Iames, 1, 25.

By occasion whereof, wee shall haue cause to striue against many things, which will offer other shewes then the word.

2 That the godly can neuer be satisfied with Gods commaundements, but loue them exceeding much.

3 And that they seeke for all things from them: wisedome, faith, comfort, &c.

The obiect followeth, *all thy commaundements.*

Wherein

Wherein is the { Author *thine*, that is Gods. / the thing, *commaundement*. / perfection, *all*.

Of the Author wee haue heard before, as likewise of the thing, verse, 4, onely we may consider of the perfection in the word *all*.

The word *all* is here to be vnderstoode { ioyntly all together. / seuerally euery one by themselues.

Yet this must be remembred, that the Prophet speaketh not so much of perfect knowledge, as of his care and endeuour, and so of other mens.

Heere then must we consider of the sundry respects (at leastwise some) of the commaundements of God, all and euery whereof are to be vnderstoode in, and according to the intent & meaning of the commaunder, who is God.

One regard or consideration of all Gods commandements, is as they are { commonly knowne. / harder to be knowne.

Commonly knowne, are those which are most vsuall, as the works and duties named in euery of the ten commaundements. These or other how common or base so euer, must not be contemned.

Harder to be knowne, are things implied in the law, and other places of scripture, which euery body doth not perceaue, neither at the first can. These must be sought out and done: no ignorance will excuse.

Another is as some are of the { law: which are knowne. / Gospell.

Of the Gospel: 1 to beleeue in Christ: 2 to repent and amend our liues: both these with the former must we respect.

3 A regard is as commaundements concerne duties towards { God. / men.

Duties to God, must not hinder the keeping of duties to man, nor duties to man stay those which should be toward God.

4 Duties to men, are towards { our ſelues. / others.

Many can keepe Gods commaundements in things toward themſelues, they muſt alſo keepe towards others.

5 Commaundements, { forbid faults. / enioyne duties.

Many can better forbeare faults, then doe good duties, and yet both are Gods commaundements.

6 Some will keepe Gods commaundements in one eſtate, and neglect them in another, many in proſperity profeſſe the Goſpell, ſhrinke from it in the croſſe: ſome in the croſſe will be meeke, will pray, &c. they are not ſo in proſperity.

He who keepeth Gods commaundements, wil endeuour in them in one eſtate, as well as in another, elſe doth not he keepe all Gods commaundements.

Now followeth the time of this *reſpecting all Gods commaundements, when*: which vnleſſe it were to ſpeciall purpoſe had not beene ſet downe. This is diuers times in this Pſalm, euen in the next verſe, and verſe 32, &c.

Heere is no limitation or ſetting downe of this time, certaine it is that ſometime it was, though not a-like alwayes, neither can be in any. It is hard to tell the particular times when Dauid had reſpect: yet wee may be ſure he had reſpect: 1 When God ſtirred vp his heart to be ſet heere about, which was in his priuate exorciſe of reading, & praying, and meditating, or publique.

2 It was not alwayes, at leaſt not in the ſame tenour and meaſure. Sometimes Dauid ſinned, and did not reſpect Gods commaundements.

3 Though it were not alwayes, the Prophet is not aſhamed to imply ſo much, that others might take knowledge thereof. We gather then, that,

1 If Dauid could not alwayes haue reſpect vnto Gods commaundements, let euery of vs know, wee ſhall neuer finde

finde our ſelues of better mettall then he was, our nature is moſt abhominable, which (beſides outward tentations) will turne our eyes from Gods commaundements.

2 If we would reſpect them, we muſt ſeeke to God, and continually vſe the meanes.

3 It is cleere that Dauid conſidered how he found himſelfe, calling himſelfe home to a reckoning, as euery one ſhould doe.

4 The Saints of God how holy ſo euer, will confeſſe their wants and defaults.

Thus much of the cauſe or occaſion, now followeth the euent, *then ſhall I not be confounded.*

Wherein is likewiſe ſet downe the { *thing.* / *time.*

The thing, *I ſhall not be confounded:* the time *then.*

Confuſion commeth of a Latine word, which though it may ſignifie ſuch a mixture of things together, that one cannot diſcerne betweene them, yet heere the Hebrew whereof this commeth, will not beare it, but ſignifieth greatlie to be aſhamed.

Shame is taken 1 properly. For the affection vſually ſo called, and appeareth in the countenance. 2 Vnproperly. When it is referred to the ſoule and conſcience, as very often, ſhame and confuſion is ſo taken in the ſcriptures.

Being confounded is taken in the ſecond ſence, to wit, vnproperly in this place, for exceſsiue ſhame of the conſcience before God and man. Which is, when a man is as much caſt downe in conſcience before God, as the moſt ſhame faced man is or can be in countenance before any, yea and more.

Now this ſhame or confuſion may be conſidered, firſtly, from a cauſe of it: which is to miſſe, or be diſappointed, for then ſhal a man haue bodily ſhame, if he miſſe of his known particular deſignment, or when ſo euer (being of any good nature) he doeth amiſſe, ſo euen for the conſcience, if a ſinne be committed, or we miſſe of our deſires to God, our conſciences

sciences are cast downe. So as that Dauid heere meaneth: that,

He shall haue no cause of shame.

1 Cause of shame is wittingly committing of any sinne, true it is that all sinne will make ashamed, but this most. Therefore Dauid will auoide sinne, as euery one should doe.

2 Another cause of shame is missing our desires, so shall not Dauid, God will heare his prayers, as all other of his children. Psal.25,2,3. Thus are the wicked ashamed, that is disappointed of their hope. Marke the fruite of godly prayers.

Secondly, from the effects, for as naturall or worldly shame hath many and great effects, so much more hath the shame of conscience, as being part of the torment of hell.

1 As in worldly shame, one and a first work is to change the minde, so shame of conscience, will make it change the minde and iudgement: for seeing it selfe to haue done amisse, it must needes repent, and that much blaming and accusing it selfe. So shall not Dauid neede to feare that he shall doe: for endeuouring to keepe Gods commaundements, he shall not neede to change his minde, but to continue and encrease. So Abigael telleth Dauid, that when God shall haue giuen him the Kingdome, that it shal be no griefe vnto him, nor offence of minde, that hee hath not shed blood causelesse. 1,Sam.25,31,she meaneth this work of the conscience.

So shall Dauid, and all other Gods seruants, be free from greatly blaming themselues, which what a torment it is, we cannot be ignorant: looke Prouerb.5,11,12.

Indeede repentance is a continuall practise of all, and euery the children of GOD: so as that the former may be doubted of.

Aun. Repentance may be considered, as { beginning. / encreasing.

Beginning, is at the first turne & change of man to God, after

after which a man is preserued, from the wilfull committing of grosse sinnes.

Encreasing repentance is, groweth in the former, when liuing out of grosse sinnes, and being truly turned to God, we labour to draw neerer and neerer vnto him: thus with encreasing repentance we must alwayes change & repent, not with the first and beginning repentance, which we can not but haue, if we regard Gods commaundements.

2 As worldly shame hath feare to come in presence, so is it in shame of the conscience, wicked men dare not come in the presence of God: Adam and Eue hid themselues, Cain fled from the presence of God.

Dauid, and other Gods children shall not thus be ashamed.

3 Naturall shame maketh one alwayes doubt, whether duties doe please, it rather thinketh they displease: so doth feare and shame of conscience driue a man to thinke, that God doth not care for any thing that he doeth. So was it with Cain, as in deede he saw he did not please God. Gen. 4, 5.

From this Dauid, and those who respect Gods cōmaundements, are free.

4 Naturall shame discourageth a man from doing duties as not being liked: so will this shame of conscience make, that a man shal haue no hart in any good duty.

Thirdly, from the property, bodily, or worldly shame, is with as great vnquietnes as possibly may be: it cannot be otherwise with shame and confusion of the conscience: from this likewise Dauid & other Gods children are free.

This which the Prophet speaketh, *I should not be confounded*, is a kinde of speech, in which by the lesse, the more and greater is set downe, so Psal. 51, 17. *Thou doest not dispise*, for thou doest very well like, and 1 Cor. 11, 22. *I praise you not*, that is, I much dispraise and blame you: so Heb. 13, 17. *Will be not profitable for you*, that is, will be very hurtfull: so is it heere, *I shall not be confounded*, that is, I shall haue great boldnes and comfort. All which doth arise from not care

and good conscience, which is a continuall feast, Prouerb: 1,5,15, so that the thing the Prophet meaneth, that he hath a good conscience, and the fruite thereof.

And first for a good conscience: 1 what it is: 2 how it is wrought: 3 what be the properties of it.

Before we can know a good conscience, know what conscience is, which well we may doe by the parts of it.

The first is a knowledge of truth and falshoode, good, and bad. Therfore is it called conscience, that is with knowledge, and that not onely in generall rules, but in speciall and particular, wherein conscience especially appeareth: generall rules are in the *Synteresis*, particular knowledge, and remembrance in the *Syneidesis* or conscience.

The second a diligent marking and recording, as euery particular thing is beleeued, or not beleeued, done, or not done, thought or not thought, according to knowledge.

The third, is affection rising after knowledge and marking, and by things done, thought, beleeued, spoken, according to knowledge ariseth ioy, hope, and comfort, otherwise, greefe, feare, and trouble.

Good conscience is, when the knowledge is true, full, and sound, when it letteth not slip any particular, but calleth all to count, and findeth them rightly according to knowledge performed, where vpon ariseth continuall ioy, quiet, comfort.

Good conscience is wrought, as all other graces of Gods spirit. No mans conscience is good by nature: other meanes therefore are needefull.

1 One is, sound faith of iustification, when the party hauing Christes righteousnes imputed by God himselfe applieth it by faith, to the forgiuenes of all his sinnes, and accounting of righteousnes: so as that the conscience is cleansed and quieted in regard of all things past.

2 Sanctification, which arising and liuing in faith, keepeth with faith, and preserueth good conscience for afterward: without these neuer good conscience.

Now the properties of good conscience are many.

1 Truly

1 Truly and fully alwayes to admonish, according to the light of the word of God, shining in the hart.

2 To witnes that all and euery thing is done, according to the full knowledge of Gods will.

3 To giue a good hope in all things.

4 To make one leade an vnblameable life.

Thus much for good conscience, the fruite followeth, which is wonderous great euery way: and hath all things contrary to confusion.

1 It maketh one neuer to change his generall resolution.

2 It delighteth to come into the presence of God.

3 Is perswaded that God liketh it.

4 Hath courage in all good duties.

5 Trust in the fauour of God. 6 Hath peace of conscience. 7 Ioy in the spirit. 8 Looking for all good things from God. 9 Patience in the crosse.

Thus much of the thing, now followeth the time *when*, to wit, when I shall haue respect, as if he should say, vnlesse I haue respect, &c, I shall be confounded.

1 Que. Who can respect all, and euery of the comaundements of God?

Aun. None: and therfore all haue great cause of shame.

2 And seeing that all Gods commaundements must be respected, euen the least are to be regarded, not neglected.

3 No meruaile therefore if none can at any time be secure, but shall finde himselfe tossed betweene feare and hope, &c.

4 And why, since there is such good consequence of respecting Gods commandements, doe not we all most carefully regard them?

Thus much for the third particular, in the Prophet Dauid, now followeth the fourth, verse 7, and it is *profession to praise God*. Which duty should be in euery seruant of God. Psal. 50, 14. In so much as that not onely men, but euen all other creatures ought to performe the same. Psal. 150. *Verse, 7.*

Of this profession there are two parts, 1 The duty, *to praise God with an vpright hart.* 2 The cause, *learning of the iudge-*

iudgements of thy righteousnes.

In the duty are, 1. the fact of *praysing God, &c.* 2. The publishing of it, in that he saith, *I will praise, &c.*

The fact hath the { thing, *to praise God.*
manner, *with an vpright hart.*

In the thing are { action, *to praise.*
obiect, *thee ô Iehoua.*

The word heere vsed for praise, is in the Hebrew (*Ode*) where-vpon by the way commeth the Greeke word *Ode*, for a song. It signifieth both to confesse and praise, but yet notwithstanding with some difference. For when it signifieth to confesse, it hath one kinde of preposition, when to praise another, or other regiment: so doth the Greeke word *Ezomologoumai* signifie both. Neither is it without cause, that one word signifieth these two things. For then praise is true, when it is free and franke, as confession, also euery true confession is greatly to the praise of God, looke Iosh. 7, 19. 1. Sam. 6, 5. Iohn, 9, 24.

Heere doth it signifie to praise.

To praise, is to acknowledge the excellencie, or worth of a thing.

Excellencie in God is in { himselfe,
finite euery way, as he is { towards his creatures.

In himselfe, for excellencie of Essence, persons, properties, &c. aboue all humaine conceite.

Towards his creatures, making them so excellent, preseruing them, &c. and as to all creatures in generall, so to the Church, and especially to the party praysing.

And indeede there is nothing whence a party may not draw arguments to praise God.

Gods mercy is most sweete, considered in { creation.
redemption.
conseruation.

Euery one of these cannot choose but be very great, being from so great a God, to vs who deserue the contrary,

especially

especially in such necessary things as he giueth vs for our being and well being.

Acknowledging, is our profession, that this excellencie is in God.

Now this our profession must be: 1 open, so as it may be knowne: 2 franke & cheerefull, not constrained: 3 with harmonie of mouth, hart, and life.

Who would not performe this duty: 1 pleasing God: 2 due from himselfe?

Thus much for the action, now followeth the obiect, *thee*, ô *Iehoua*, whom indeede we are alone to praise, as being onely worthy.

1 God being to be praysed, is to be considered with meanes of any thing, or without meanes. Many will praise God, and acknowledge his hand, when they see him work without meanes, because then they see nothing, whereto they can ascribe that worke but onely to God, and yet it is onely God who giueth meanes, renueth them, and blesseth them, so as in the middest of all meanes must we lift vp our hart to God, and praise him, and neuer sacrifice vnto our net.

2 God may be considered towards our selues or others. Many wil praise God for themselues: few for others, and yet so must they doe, and euen for their enemies: so farre must wee all be from enuying or lessening any of Gods works.

3 God giueth prosperity aduersity. Some feeling the sweetnes of prosperity, can acknowledge Gods goodnes. Where is any that praiseth God for aduersity? And yet so must we all doe, and not onely that, but reioyce therein. Rom. 5. 3.

1 Then shal a man be the fitter to praise God for aduersity, when he hath some while beene vnder: neuer at the first will or can a man vsually thank for it. 2 When by hauing beene vnder it hee hath gotten some good by it, as knowledge of Gods prouidence, iustice, power, perswasion of Gods goodnes, encrease of faith, exorcise of patience,

meekenes, prayer, &c. else will our praysing for it be but cold. And therefore all mens speeches, who say, they thank God for afflictions, are not euer true.

Hitherto of the thing, now followeth the manner, *With an vpright hart*: so as it must be with the *hart*, and that *vpright*: so as heere is, 1 subiect. 2 Adiunct.

The subiect, is *hart*, put heere for the soule, because that it is as it were the chaire of estate of the soule, wherein it most sheweth it selfe in presence.

The soule is put for the whole man, where the soule is, first affection, then all parts and powers of soule and body. This doth the Prophet name,

1 Because God chiefely respecteth the hart: 2 And the most part of men doe commonly neglect it.

God respecteth it: 1 As to be the first, so as without this all is nothing. 2 With this all other follow: 3 In this is a sweet feeling of Gods infinite goodnes towards vs: 4 And as in the bodily hart there is continuall beating, so is there in this a renuing, and continuall frequentation of all godly duties.

1 Wherefore euery one who praiseth God, must doe it from his hart, that is, his soule, that is, 1 from his iudgement, as being setled that he ought so to doe: 2 from his wil and affections, as delighting therein.

2 Who so euer (saith he) praiseth God with his hart, must doe it with his whole man, else his praise is no praise.

3 No praising of God without feeling. 4 All praysing of God continued alwayes renued.

The adiunct followeth *vpright*, for declaring whereof, it shall be good to consider: 1 What it is: 2 Howe it is wrought and gotten: 3 How it may be tried: 4 How it may be kept and preserued.

What it is, may somewhat appeare by the very name it selfe, especially in the Hebrew tongue, where word for word it is thus, *with vprightnes of hart*, and is indeed in effect that our translation hath with an vpright hart, saue that it signifieth it in great measure and perfection: so doth the

Hebrew

Hebrew tongue, vse Nowne Substantiues for Adiectiues, very significantly. Now this vprightnes, though it be in English the same word, with that in the 1 ver. of this Psalm, yet is not so in the Hebrew, but somewhat more generall, and signifieth right or straite. Vpright is but one respect of right or strait, right hath all respects in it vpward, downward, on both sides, &c. It is therefore heere a word vsed vnproperly, contrary to that which is wrethen or crooked: and for meaning and intent, seemeth to be the same with cleane hart, Psal. 51, 12. signifying such a disposition in the soule and whole man, as hath nothing iustly greatly to be blamed, humaine frailty onely excepted.

It is termed right: 1 Because it is according to the right statutes of Iehoua, Psal. 19, 9. 2 And is after the first and originall straitnes which was in man, according to Gods image, from the which men swaruing are called, Luke, 9, 41, a *crooked generation*, and Philip. 2, 15, *crooked Nations*. And practises of such parties are phrased, Psal. 125, 5, *crooked wayes*.

Yet this must be remembred to be vnderstoode euangelically, as before *whole hart*.

Heere-vpon S. Augustine saith that, *that man hath a strait or right hart, who willeth all things which God will.*

Of this sort can be no hart not regenerate and borne a new, all naturall harts are crooked. The Poet could call them *crooked mindes*. But for the full knowledge what this is, three things are necessary.

1 True, sound, and full saning instruction and knowledge, so as that where this is not, no straitnes or rightnes of hart can be. This knowledge must be: 1 In the necessary grounds of saluation, the Trinitie, Christ, faith, iustification, sanctification: 2 In this particular duty of praysing God. So as that euery one must know that God is to be praised: 2 Fitly take the occasion whē it is giuen: 3 Rightlie performe the duty of praise: as we may reade before.

2 Sincerity, that there be counterfetting, no deceauing.

3 Continuall conformity to the word of God, or first

straitnes

ſtraitnes of Gods image, wherein man was created. All which are ſo neceſſary, as that to the parties endued heerewith, onely God is pleaſed. Pſalm, 73, 1, Math. 5, 8. Pſalm, 24, 4.

This is wrought and gotten as o- { iuſtification,
ther graces of ſaluation, that is, by { ſanctification.

By iuſtification, when the ſinnes of our naturall or vſuall crookednes, for Chriſtes righteouſnes being forgiuen, his ſtraitnes & vprightnes is imputed to vs by God the Father, ſealed to vs by the holy Ghoſt, who likewiſe worketh faith in vs, whereby we apply it to our ſelues.

By ſanctification, when receauing the powerfull ſpirit of ſanctification we are renued, to thinke, doe, ſay, and euery way practiſe right things, otherwiſe there can be no true ſtraitnes in vs.

This may we trie whether it be in our ſelues, (it is hard to iudge of others.) 1, By the cauſes of it, & vſe of them.

1 If the party who thinketh he hath it, haue from the firſt occaſion offered, vſed the meanes thereof (to wit the preaching of the word) in ſimplicity and continuance, it is the more likely to be preſent, otherwiſe not.

Seaſons of things not neglected preuaile much: twigges may be bowed in time, fleſh will ſometimes take ſalt: one may come too late to both of theſe. Againe, formall vſe onely of the former is neuer ſufficient. It peareeth not to the hart, where this muſt be.

2, By the fruites. One whereof, is perceauing of a mans owne crookednes. Alwayes the more ſtraitnes, the more perceauing of crookednes. For as in the body, the ſicknes is moſt dangerous, when the diſtemperature is generall that no part can perceaue it, and when all things are in quiet by reaſon of ſtrong hold, the captiuity is the greater: ſo no perceauing of crookednes little or no ſtraitnes at all. With this is alwayes ioyned patience of reprehenſions, from conſcience of crookednes, worthy to be found fault with.

Another is delighting in ſtraite things, as the word of God, godly company. Like liketh like, Right men loue

right

right ſpeeches, actions.

Heere is neuer feare of too much preciſenes, a thing can neuer be too right and ſtraite. Right lines, are the onely within their points.

A third is plainenes and opennes. Crooked legges delight not to ſhew themſelues. Cloſe men, in duties of the open worſhip of God, and their calling may alwayes be ſuſpected.

A fourth, willingnes to offer it ſelfe at any time to be tryed. It is a token when Rahel was loath to be raiſed and ſearched that ſhe had ſtollen and hidden: ſo crooked harts are loath to come to the rule and ſquare.

This is kept and preſerued, by the continuance in thoſe things whereby it firſt is wrought, firſt muſt iuſtification be had and kept, then ſanctification continually renued. Heereto may ſomewhat helpe meditation, and ſearching of the heart, that as ſoone as any crookednes appeareth, it may be made ſtraite, prayer, Sacraments, and ſuch like.

All this hath beene touching the fact of praiſing God, now followeth the publiſhing of it, in that he ſaith, *he will praiſe*: thus doth Dauid very often.

Queſt. Could not Dauid haue done this, and neuer been acknowne of it?

Aun. In ſome caſe Dauid might haue concealed this duty, ſo might Daniel, 6, Dan: but heere he ought not to be willing ſo to doe.

1 This is one vſe of the knowne examples in good duties, they ſhew that it is not impoſsible (as ſome dreame) to performe them.

2 Dauid is a publique teacher of the Church, and therefore muſt teach in word and deede.

3 He is a Prince, and muſt giue the firſt on ſet: others will ſooner imitate.

4 He would ſhew that men muſt not be aſhamed (for all mens cenſures) of their good deedes. Well ſaith Ariſtotle, he who ſetteth out his good duties too much, and conceaſeth

leth them too much, both are proud.

5 He would heereby tie himselfe to the more conscionable performance of this practise, for hauing engaged him selfe by solemne profession, it were the greater shame for him to start back. All these respects are to preuaile with vs in like cases.

Thus much for the duty *of praysing God, &c.* Now followeth the cause, *When I shall learne, &c.* Whereof we may consider as it is in it selfe, and as it hath vse in this place.

Considering of it in it selfe, we may sunder the { endeuour of *learning.* / obiect: *the iudgements of thy, &c.*

Endeuour of learning, is in the words:

When I shall learne.

Learning can neuer be vnderstood without teaching.

To *learne*, is to profit according to the intent of the teacher.

A teacher, is one offering meanes of profiting: and is principall { lesse. / more.

A lesse principall teacher is, whereof there is some necessitie, and yet he is not sufficient. This teacher is 1 mute. Which maketh no sound as bookes, other creatures. 2 Vocall. Who maketh a sound, as teachers, commonly so called, in Church, Schoole, family.

More principall is he who is necessary and sufficient, so onely is the holy spirit, who fully and sufficiently teacheth all. His chaire is in heauen, his formes are heere vppon earth.

The intent of the teacher is: 1, That the learner should hearken and giue heede to the Maister and teacher. So as that reading, hearing, and the breathing of the holy Ghost, are necessary, according to our diuers teachers.

2, That the learner vnderstand: without this all is in vaine, yet is it hard in matters of diuinitie. Therefore had they neede: 1 plainly to be deliuered: 2 often to be repeated: 3 diuers times to be questioned, and conferred of.

3, That he lay vp for necessary vses, in and according to

his

his kinde of learning.

Necessary vses in diuinitie are: 1 to know doctrine of saluation: 2 to haue sauing faith: 3 to amend and turne our liues: 4 to order euery particular practise of life.

4. Alwayes to be profiting and going forward, that he may rise from one forme to another.

All this is to learne.

Dauid doth not say, that he hath learned, or will learne, had he not, or would he not therefore learne? yes he had, and would.

Againe it may be thought that Dauid now had not learned: but sure it is that he had, but hee doth not much account of it, in labouring for that which he wanteth, he thinketh nothing of that which he hath.

Now let vs all by Dauids example, learne Gods righteous iudgements, which we had neede the more to thinke: because, 1 that all excellent things (such is this) are very hard: 2 we haue no helps of nature to this, as to other learning: 3 nor take so much time for it: 4 Besides, many thinke that little of this learning is sufficient: 5 surely it is of meruailous vse.

Somwhat may we iudge of our profiting in this learning. 1 If wee can discerne betweene good and bad, truth and falshood, sauing doctrine and others, and best like of saning learning. 2 If we learne to like and practise, not only to speake and know. 3 If we like, and be able to teach others.

4 If when our Maister, lesse principall, be sometime absent we can take out a lesson by our selues, by meditating, praying, &c.

5 If our profiting be according to the time, and meanes, and excellent teachers.

Hitherto the endeuour of learning, the obiect followeth. *The iudgements of thy righteousnes.* Wherein is declared the kinde of thing *iudgements*, the subiect of it *thine*, & the quality, *of righteousnes.*

The kinde of thing is, *iudgements.*

Iudgements are one of the ten names, whereby the word of God is called in this Pſalm, & may better be vnderſtood, if we aright know what it is to iudge.

To iudge properly, is to determine or giue ſentence, and by a manner of ſpeech, where the part is put for the whole, it is to rule, order, or gouerne. So God is called the Iudge of all the world. Gen. 18, 15, and Iohn. 5, 22. *The Father hath committed all iudgement*, that is, regiment, *to his ſonne.*

Now all Gods iudging is infinitely wiſe, as conſtant.

God iudgeth ſometimes by his works, as Eſa, 26, 8 Ier. 1, 16, 1, Cor. 11, 29. where that which is tranſlated *condemnation*, is better *iudgement*, that is, puniſhment.

And theſe works are toward ones ſelfe or ſome other, of mercy or iuſtice, and muſt not be neglected. Wee muſt know that,

1 They are all of God: 2 Marke of what kinde they are, fauours, or puniſhments. 3 Get ſomewhat out of them to inſtruct vs in the knowledge or worſhip of God.

But yet theſe kinds of iudgements are not heere meant: For beſides, God iudgeth by his word, 1, Cor. 14, 24, he is iudged of all, the word wherein they are exerciſed iudgeth him: ſo Ezech. 20, 4.

Theſe are the iudgements vnderſtood, which are many, ſome of greater, other of leſſe importance, as the branches and clauſes of the word of God are.

Theſe one is ſaid to learne: 1 when hee well vnderſtandeth them: 2 getteth that fruit by them which God would he ſhould: 3 and in more particular vſeth them, as a rule to frame euery ſpeciall office, and practiſe of life by.

The ſubiect or party whoſe they are, is God, of whom ſundry times we haue ſpoken before.

The quality remaineth: It may be doubted, to what the word *righteouſnes* may be referred, for the Hebrew is, as that it may be thus, *of thy righteouſnes*, that is, of thee who art righteous, as Pſalm. 15, 1, in the mountaine of thy holines, of thee who art holy: ſo Pſal. 51, 11. *Take not thy holy*

ſpirit

Spirit from me, that is, the spirit of thee who art holy.

Or thus, *of thy righteousnes*, that is, which are very iust, for in the Hebrew tongue substantiues are put for adiectiues, and then they signifie some fulnes and perfection.

Both sences are true, and may be taken heere, for God himselfe is righteous, and his word.

Righteous is that which giueth euery thing the owne.

Quest. How then is Gods word righteous, to promise vs fauour who are sinners, can it be ours, or due vnto vs?

Aun. Certaine it is that it is ours, not by our owne desert, but, 1 by Gods promise: 2 And be Christes desert, so as God should not be righteous, if he should not giue fauour to the faithfull and repentant, hauing promised himselfe, and his sonne deserued it.

Gods iudgements are termed iust, 1 being Gods, who is iust: 2 endeuouring to draw vs to iustice.

Let none therefore murmure at any word or worke of God, and euery one labour to be the more righteous by them.

Hitherto haue wee considered the cause alone by it selfe; now it followeth ioyned with the effect. *When I shal learne, then, &c.*

1 He sheweth that there can be no sufficient praysing of God, without learning of his iudgements.

2 That he would refer all his knowledge to the praysing of God.

Thus much for Dauids fourth particular practise and duty, the fift followeth in the beginning of the eighth verse, *I will keepe thy statutes.*

Whereof are two parts, the { thing. / profession of it.

Of the thing wee may see before, verse. 4, the latter part of it, neither shall any thing needc to be sayde of the profession, that hauing beene declared, verse, 7; onely some few questions may heere be answered, and obseruations taken.

Quest. Dauid professeth as though he had some ability in himselfe, is it so, or whence was it?

Aun. All that Dauid had was from God. An vnregenerate man can doe nothing, a regenerate man by Christ, or Gods grace in him can doe.

Quest. When Iames saith, 4. 15, that we ought to say if the Lord will, &c, whether doth Dauid offend, leauing it out?

Aun. Dauid, though he leaue it out in word, yet doth he not so in hart: so must we, and sinne not.

Compare this profession with that wish aboue, verse, 5, *O that my wayes were directed to keepe thy statutes*, that which he there prayeth for, heere he obtaineth.

Endeuour to profit is neuer vnfruitfull. So end many Psalmes in hope and ioy, beginning with feare & griefe.

Marke that Dauid speaking thus boldly, fore-casteth the worst which might hinder, so must euery one doe.

Thus much for the fift speciall practise and duty, now followeth the sixt and last: *Forsake me not ouer long*. And is of the kinde of deprecations, wherein a thing is prayed to be kept away.

In this deprecation, may be considered the { thing. / persons.

The thing, *not to be forsaken ouer-long*.

Wherein are the { kinde, *forsaking*. / measure, *ouer long*.

Forsaking in God must be considered as Gods presence is, for to his presence is his forsaking contrary.

God is present by { essence. / works.

He is no where absent, nor forsaketh in his essence, which is alwayes euery where.

His works are of { power, sustaining all creatures. / grace.

Gods

Gods power ſo long as things are, is likewiſe preſent, whē it is away things ceaſe to be. This is in all creatures, Dauid ſpeaketh of men, and ſome: ſo as that this abſence of power is not heere vnderſtoode.

Grace is ſome peculiar fauour of God. And is { common. / ſpeciall.

Common is indeede a neceſſary gift to ſaluation, but not ſufficient, and may be in the reprobate; ſuch is vnderſtanding of the ſauing doctrine in the Bible, & to be able to conceaue prayer, &c, theſe many wicked men haue.

Indeede theſe are many times taken away.

Speciall is a gift of ſaluation, and that in the elect, as faith, hope, and charity.

Gods forſaking of a man in theſe is vnderſtood: for ſomtimes God taketh euen theſe away, but we muſt remember that,

1 He neuer taketh them away fully, ſome braunches or ſparkles of them remaine, as the roote of a tree.

2 He neuer taketh them away finally, if he take them away, he giueth them againe.

Now God ſo taketh theſe away, as that ſometime,

1 He taketh away the thing it ſelfe.

2 He taketh the knowledge or feeling of the thing to be preſent.

3 He taketh away the worke and fruite of the thing: this is Gods forſaking.

Againſt all theſe Dauid prayeth, and is greeued at them all.

1 Becauſe, if God neuer ſo little forſake vs, wee cannot but quite forſake him.

Annas Burgęus had a good ſaying at his death to God. *Forſake not me leaſt I forſake thee.*

2 If God ſhould thus forſake, he could haue no comfort of his owne ſaluation, not hauing, or not finding or feeling faith, he could not beare the croſſe, or riſe from ſinne.

Thus much of the kinde, the meaſure followeth in Engliſh

lish *ouer long*, the Hebrew is [*Meod*] and doth signifie, 1 much: 2 continuance.

Dauid desireth to be forsaken neither way.

Much forsaking or great, appeareth in the want of a great grace, or being left in a great crosse or sinne. This is death to a man.

Continuance is for { a little grace, tentation, or sin, or crosse. length of time in { a greater. This is hell.

Thus would not Dauid be left: 1 Though some of Gods children are: 2 Gods children doe tremble to think of this kind of forsaking.

Now follow the persons { forsaking *God*. forsaken *Dauid, me*.

Certaine it is that God doth forsake, as mankind in generall, so his owne children. Yet,

1 God is alwayes iust, not being bound to his creatures.

2 We are not free from fault, we first forsake God, before he forsake vs.

1 Wherefore in all forsakings seeke to God. 2 Search out your owne slippery hart.

The person forsaken is *Dauid*, { common man. who may be considered as a { man elect.

He is heere to be vnderstood as elect.

1 If Dauid feare to be forsaken, who dare be secure?

2 In that Dauid feareth this, it is certaine he called him selfe to account, and marked when God was absent, present.

3 Know that the children of God, who neuer can fall away, may be brought to feare, and thinke that they may fall away.

Let vs all therefore gather what strength of grace wee can.

FINIS.

THE

THE HISTORIE OF the Gospell.

WE will expound (by the helpe of God) the Historie of the Gospell.

This Historie containeth the deedes and sayings of Christ, God and man: which things, if any other, are most worthy to be knowne of all Christians.

1 As being, in the narration, which was to be set downe of our blessed Saviour.

2 Where also are the maine sentences of wholsome doctrine.

3 And which are a most cleare commentary of the Law and the Prophets.

4 Whence the Apostles haue drawn. 5 And the church doth drink vnto saluation.

Learned disputations before an vnlearned multitude we omit.

Only we wil draw one threed out of all foure Euangelists, not neglecting to our power, the description of times and places, after a rude manner.

And that we may finish this our taske (all introductions set aside) we are to know, the inscriptions, and the treatises.

The inscriptions are generall, or particular.

The generall is of all { Greeke: the bookes together, in { Latine, whence also in English.

In Greeke, *Tes kaines diatheekes apanta*, that is, *all of the new Testament.*

In Latine, *Novum Jesu Christi testamentum*, that is, *the new Testament of Jesus Christ.*

The Greeke inscription hath the kinde of that which is written, and the perfection.

The kinde of that which is written, is expressed in this word, *Testament*. This is set out by an adiunct or propertie, *new*.

A testament is taken, 1 properly, for the last wil of a man. 2 Improperly, for a couenant, or league, or articles of agreement betweene parties.

And this testament sometimes, is { vnwritten, before the scriptures were penned. / written.

In this place the written testament is vnderstood, which containeth (as it were) the last will of Christ, written down, and the articles of agreement betweene Christ & men touching saluation.

Wherefore let vs know that our labour in the testament, is to be bestowed in reading, and hearing of these articles.

2 We are to take care, that we may keepe the conditions.

3 Nothing can be added, but of such as will forge and falsifie writings.

But it is also said to be *new*.

The couenaunt of { touching saluation. / not touching saluation. God, hath been either

Gods couenaunt touching saluation was double, 1 of works, with Angels, and Adam before the fall. 2 Of faith, and it is with man alone, since the fall.

Sometimes the couenant of works is propounded after the fall, that it might conuince of sinne, and prepare to the other couenant, which is of faith.

And this couenant of faith, is concerning men to be saued by faith on Christ.

This league in substance is truly one and the same, and hath alwayes beene and shall be: as being for Christ his sake, vnto the same saluation.

Notwithstanding in diuers re- { old. / new. spects it is distinguished into, the

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The new is by Christ, with the Christian people, alwaies to endure and new, clearely published by Christ, alwayes the same, wherein more men are renued: hence is it called new.

Many truly were saued by this, before the comming of Christ, yet notwithstanding because this couenant was not clearely propounded, it was not then called new.

Wherefore this testament in that regard is said to be new, for that it containeth those bookes which doe publish this testament, & that in this maner, to wit more cleerely, &c.

1 Let vs remember that this testament is touching saluation: 2 And that our owne saluation.

3 To be laid hold on by faith. 4 And let our selues procure that it may be new in renuing of vs.

The perfection is noted in the word *all*. Whereby is declared,

1 That euery one of these bookes is appertaining to the couenant.

So that the Papists are malicious, who exclaime that certaine bookes are by our men cut off from the Canon. For what if Luther doubted of one or two?

2 That no other booke vnder any colour is to be thrust vpon the Church, otherwise then Stapleton thinketh, *De libris pastoris*.

The inscription which is commonly vsed in Latine, containeth besides the kinde of the thing written, the person also *of Iesus Christ*, who is the storehouse of saluation.

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old testament haue not the Gospell, but the name remained in these, because that after the old testament, these contained the Gospell more clearely reuealed, & because they went before the Epistles.

This word *Gospell* doth declare glad tydings, such as especially this touching saluation, is,

1 Of necessitie this Gospell must be had from without our selues.

2 We are to reioyce heerein before other things.

By vse the Greeke name is made also Latine.

In English *Gospell*, as it were, *Godspell* the word of God, or *Ghostspell* the word of the spirit, by way of excellencie. The word for the spirit, that is, the soule.

The pen-men are foure, Matthew, Mark, Luke, Iohn.

And they were onely pen-men as the particle, *according*, doth declare. The spirit suggested, they receaued: neuertheless Mark was helped by Peter, and Luke by Paul.

Why foure, why two of the Apostles, and two of the seauenty, why in this order we omit to enquire.

Whom to vnderstand, it will be profitable to remember.

1 That they doe not after the same manner cite testimonies out of the olde testament: for sometimes they fetch them from the Hebrew, sometimes from the Septuagint translation, sometimes they are caried with the free iudgement of the spirit.

2 That they follow rather the summes of doctrine, then the accurate obseruation of times.

3 That they doe not disagree, howsoeuer some things may seeme to iarre.

4 That they put the Hebrew tongue for the Syriake.

5 They are inspired of God.

6 They haue a generall and perpetuall doctrine.

Matthew (who was before a publican) wrote first of all the eight yeere after the ascention of Christ, and that (as some thinke) in the Hebrew tongue. Him Iohn translated into Greeke, through the procurement of some. Marke

wrote

wrote two yeeres after Matthew, being taught by Peter, and first of all (as some say) in the Latine tongue.

Luke instructed by Paule, wrote the fifteenth yeere after the ascention of Christ. At length Iohn the thirty two yeeres after Christ. He surviewed the other three, approued them, and writ downe against the heretiques, certaine things which were left out.

1 Why should we not therefore learne out of these? seeing the Lord would haue such, and so excellent Authors to pen these things, would he not haue al to read & know thē?

2 And seeing these writings are inspired by God, let vs reade and heare them with the direction of the spirit.

3 Neither let vs euer think that this doctrine, confirmed with so many witnesses, is to be doubted of. 4 And not with Ridly, Cromwell, Luther, to be conned by hart.

Luk, 1, Chap: from the 1, ver. to the 5.

Hitherto haue beene the inscriptions: now follow the treatises to be compiled into one narration.

Wherein are the præface, and the narration.

The præface is in the 1 of Luk, 1, 2, 3, 4, verse, which containeth three things, the person, the thing, the causes.

The person is { of the writer, *Luke*. / vnto whom is written, the *most noble Theophilus*.

The thing, is the orderly writing of those things, whereof we are fully perswaded.

The causes are, { impulsiue. / finall.

The impulsiue causes are from comparison of equals, or of lesse, and they are three.

The first, it is as meete that I should as others, and peraduenture more.

The second, if they haue written being moued of themselues, why should not I especially write, being stirred vp by the spirit of God?

The third, I haue knowne all things as certainly, & per-

aduenture more certainly then they: For *they haue deliuered them vnto me, which from the beginning saw them their selues, and were Ministers of the word*, and *I haue searched out perfectly all things from the beginning.*

The final cause is, that Theophilus might know the truth of those speeches which he had heard.

The party writing is Luke, by profession a Phisition, in regard of Country one of Antiochia, one (as Epiphanius saith) of the 70 Disciples. Luk, 10, 1. This man is made an Euangelist, the 10 Apostles being passed by.

Vnderstand that God is tied to no man, and that he calleth whom so euer he willeth, to what function so euer it pleaseth him. Thus he made Paul that had beene a persecutor, to become an Apostle, and also Peter who was a fisherman.

So that, 1 Wee ought to distrust nothing which shall please the Lord, 2 Neither let vs indeede ascribe any thing to secondarie causes, but all vnto God. 3 Wee ought so much the more to beleeue, because wee see the power of God to shew it selfe in most contemptible things.

Que. But why doth Luke alone take paines in wryting of a præface?

Aun. Not that his writings were not authenticall, but for that being instructed in Rethorique, he doth thus purchase fauour and attention (whence he is thought to haue written the best Greeke:) as also that hee might satisfie the Church, requiring a reason of his fact, and might procure greatest authority.

Wherfore vse of humane learning, consisting in tongues and Arts, is not at all altogether to be reiected, whiles it may serue to edefie the Church.

2 And godly men vndertake nothing wherof they haue not warrantable inducements. 3 We are also to take care that our doctrine may be most acceptable in the eyes of the world.

The person vnto whom is written is *Theophilus*. Some thinke this name to be appellatiue, others proper: looke

Baronius.

Baronius. 533.

He is *most noble*, that is, according to the Greeke, placed in authority.

1 Princes are not excluded from the Kingdome of heauen.

2 The godly honour the chiefe men in the Church.

3 Christians doe speake courteously and ciuilly, neither doth that hinder which is in Iob, 32, 22.

Que. But why writ Luke vnto this man?

Ans. Not onely for priuate consideration, (for peraduenture he had beene before instructed of Luke) but also for the good of the Church. For if a man in great place & authority shal haue once receaued the word, others also will receaue the same.

4 Wherefore wee ought especially labour to bring all those vnto Christ, which are in any high place, not onely for themselues, but for the Church, that others may be conuerted vnto the faith, and confirmed in the same.

5 Godly men must be holily wise.

6 Neither doth this booke any thing more containe particular doctrine, because of this compellation or dedication, then the Epistles of Paule.

The thing it selfe followeth, which is the writing of an orderly disposed narration, &c, as was shewed before.

Wherein are the { manner, *orderly disposed, &c.* / matter, *those things whereof wee are fully perswaded.*

The manner containeth 3 things: narration, order, writing.

A narration is a plaine propounding, and setting forth of the thing as it is in it selfe, without any externall glosing.

So as the Euangelists ought to propound nothing which is not receaued: and no colouring is either to be set vpon it, or to be expected.

The order, *from point to point*: with respect had of the time, that the truth might be more manifested, and the memorie helped.

So

So likewise let vs also endeuour, to keepe in memorie, sayings, and writings.

Writing is a setting downe, in bookes or monuments.

So as we ought to receaue nothing which is vnwritten.

The matter followeth, *those things whereof wee are fully perswaded*. He meaneth the deedes and sayings of Christ. Wherefore let vs heare of Christ.

These are said to be fully perswaded of: the persons in whom, *we*.

The word in the Greeke which signifieth to be fully perswaded of, is a metaphore borowed from ships, which are caried with full saile, and it signifieth a most certaine perswasion of the truth, so as nothing can make vs to recoile from it, no not death, or any thing else.

This perswasion is proper to faith, necessarily required in euery one of vs.

The persons, *we*, to wit the Disciples and Apostles that were called, none other. Wherefore the Gospel was in the world: neither was it beleeued of all.

Let vs not therefore much disquiet our selues, if now also all doe not beleeue the Gospell.

And seeing that Luke doth bring in the called alone, to beare witnes for the truth of this doctrine, let vs know that not what the world, but what the called doe, is to be regarded.

The causes follow, and first the impulsiue.

The first, as was reheased before.

These men were, *many*. Cerinthus, Merinthus, as Epiphan: saith. 186.

Apelles, Basilides, and others, vnder the names of Thomas, Matthew, as Ambr: witnesseth, also vnder the names of Iames, and Nichodemus. Peraduenture he meaneth others, which had written before him, men inspired of God: but these were not many, they were onely two.

The force of the reason is: that wee ought to be as diligent for the true doctrine, as others are for that which is false.

We gather therefore that diuers forged, Apocriphall, and such like writings should be in the Church. So as there is required very great iudgement in reading.

Wherefore let vs not be dismayed with Popish writings, but let vs try all things, and keepe that which is good.

2 That euery man is according to his place, to encounter with false teachers.

And these onely haue taken in hand, not finished: but I will (saith Luke) goe thorough withall.

The second reason: they did it of their owne heads, but I doe it by the instigation of the holy Ghost.

Obserue that wicked men doe intrude themselues into matters without a calling: that godly men vndertake duties, God onely mouing them.

Que. But it may be demaunded, how I shal know that I am stirred vp of God to doe any thing.

Aun. By obseruing these things. 1 That the worke be honest. 2 That you be furnished with gifts necessarie for the discharge of it. 3 That mouing authority concurre, God within vs, the Church or the common-wealth, or the family without vs. 4 That you seeke to obay God, and to doe good vnto others.

The third reason is in the verse, 2, 3. I know all things most perfectly, wherein he sheweth the worke of others towards him, and his owne industrie towards the thing it selfe. *Verse, 2. and 3.*

The worke of others is, *as they haue deliuered them vnto vs, which from the beginning, &c.* by whom is meant the Apostles. For these were they *which saw them their selues, and were Ministers of the word.*

Where is contained a description, 1 of persons; which are such, as *saw*; or *were Ministers of the word.* 2 Of action, *haue deliuered.*

By *the word*, some vnderstand Christ not vnfitly: but Luke doth not vse to speake so. I thinke therefore that the preaching of the Gospell is meant: looke Piscator, vpon this place.

I gather, 1 That the word of God is knowne to no body from himselfe.

2 That the word of God is most excellent, where-vnto the Apostles haue serued as Ministers: so as none ought to contemne the base function of the ministerie.

3 That those which saw, and were ministers of the word, ministred vnto the word, and not vnto themselues.

The action is, *haue deliuered*: that is, haue related by word of mouth.

Is there place then to be giuen vnto traditions? yes surely to written traditions, but not to vnwritten: excepting only such as appertaine to decent and comely order, and not to godlines.

Obserue. 1 That those which saw, had not forgotten the word.

2 That they rehearsed to others those things which they knew themselues.

Hitherto concerning the worke of others towards him: now followeth his owne endeuour, *hee had searched out all things perfectly from the beginning*. The act, *he had searched out*. The obiect, *all things*, &c.

He searched out, not only sought after, as namely who had learned and vnderstoode them.

Obseru: 1 That Luke followed after holy men. 2 He looked for fruit by conuersing with them, and seeketh after all things that appertaine vnto Christ, from them that vnderstoode them.

3 He doth not giue ouer before he hath attained.

4 He getteth that which he seeketh. Our trauaile is neuer in vaine.

Perfectly. 1 As that nothing was wanting. 2 Hee will not slightly know these things but thoroughly: for number to haue all, and to make vse of. This must be our studie, neither is it blamed, if it be not most fruitfull. It must be most diligent, for instruction and vse, to enforme others.

All things, they be the speeches and deeds of Christ, how-

beit

beit not all, but such as were necessary vnto saluation: for the world could not containe the bookes that should be written of all.

Vnderstand therefore that wholsome thinges are to be sought out.

2 And that learned men know more themselues, then is needefull they should teach others. 3 That onely the saluation of the hearers is to be aymed at.

Also he searched out these things from the beginning, which respecteth the order, namely from the first ministerie of Iohn. And he went thorough vnto the end. Thus also we must doe.

Hitherto were the impulsiue causes: now followeth the finall, *that thou mightest acknowledge*, &c. *Verse, 4.*

Wherein are certaine propositions.

1 Theophilus was instructed in the word.

2 Yet the acknowledging of the truth is necessarie.

3 Theophilus did not at the first acknowledge the truth of those things whereof he had heard.

4 Luke wrote the Gospell, that Theophilus might acknowledge the truth.

The doctrine and vse is manifold.

Obserue out of the first proposition. 1 What catechising or instructing is.

2 That it ought to goe before.

3 That Catechising and a larger maner of expounding, and applying the word of God, are for substance all one. Onely after Catechising a more accurate and large exposition is necessary.

4 That Theophilus, a man of ripe yeeres was catechised, and stoode in neede thereof: so as we ought not to scorne it. That it is also necessary. And seeing we are instructed from our youth, there is good reason why we ought to be more learned.

But how if we haue cause to examine our selues, & search whether we haue no neede of Catechising?

5 That Theophilus, a most excellent man for place and

ofspring, gaue his minde vnto catechising, and that he spared so much time from his owne busines to bestow on this.

Obserue out of the second proposition. 1 What is that which is translated certaintie, namely, that truth whereof a man is perswaded.

Whereon who so euer resteth, he shall neuer fall, nor miscarie.

Of such is the word of God in it selfe. Wherfore fearefull is the speech of one, calling the Historie of Christ a fable.

And he that groundeth vpō the word of god cannot erre.

2 That such truth is to be acknowledged.

Now acknowledgement hath, 1 More full vnderstanding. 2 Distinction. 3 Profession.

Out of the third proposition, after the proofe of it, search whether in the world there is not alwayes the same slacknes in the hearers of the word: which wee shall vnderstand by the causes of it: which are, 1 The excellencie of the doctrine it selfe, going beyond our capacitie, which euen not Adam knew in paradise. 2 The depravation of our nature. 3 The spiritual aduersaries. 4 The slender vsing of meanes. 5 The contempt of the doctrine it selfe.

Que. But whence may wee be able to iudge of our acknowledging?

Aun. Out of the former.

Theophilus being learned, yet did not he sufficiently vnderstand.

1 Much lesse did the vnlearned.

2 Obserue that ignorance if it will amend it selfe, and goe on to acknowledgement, doth not condemne.

Luke doth not forsake rude Theophilus.

Out of the fourth proposition obserue. 1 That to acknowledge the truth, meanes are requisite. 2 That the care of the Ministers must be, that the hearers may haue the certaintie.

But why? Aun. Not onely for the solid comfort of the hearers, but vnlesse the certainty be acknowledged, the godly shal halt in their duties. For they shal not so put their

affiance in God as they ought.

3 That writing is sufficient to perswade touching the certainty, and therefore miracles are not to be expected.

4 If once writing sufficed, ought not much more, so often reading and preaching establish our faith?

Iohn, 1, Chap: from the 1, ver: to the 15.

Hitherto hath beene the præface: the narration followeth, in the rest of the whole body of the Gospels.

And it is { summarie, of the whole Gospell. / particular and distinct of euery seuerall branch.

The summarie narration is contained in the first Chapter of Iohn, from the beginning of the first ver: to the end of the 14.

And it is concerning our Sauiour Christ, God & man, and that either in himselfe, or in the ministerie of Iohn the Baptist, both which (the order scarsely obserued) are heere contained.

Now the sum of the 14 verses, is a description of Christ, God and man. Whereof are two parts: the former touching his deitie, the latter touching his humanity.

That which is touching his deitie, is from the first verse to the end of the 13. Wherein he auoucheth that Christ is God, shewing it himself, as also confirming it by testimonie.

He sheweth it in the ver: 1,2,3,4,5,9,10,11,12,13.

In the doctrine touching Christ his deitie, two things are to be considered, his { essence. / person.

His essence in the ve: beginning & ending, 1,2,3,4,5,9,10.

And heere are comprehended, his eternitie, the name, and appellation of God, his effects.

The person is noted in these words, *was with God.*

His eternitie is propounded in the first verse, repeated in the second.

Seeing the Church by way of teaching vseth the words of essence and person (although they be not found in the scripture) we are to expound the same.

The essence is, that whereby the deity hath his being, and

it is common.

The person is, that whereby the deity is distinguished, & it is proper.

There is only one essence, but a three fold person, the Father, the Sonne, the holy Ghost.

This is therefore the drift of Iohn, namely to shew that Christ is both God, and also a distinct person.

This is the summe, now let vs consider the words of the text.

Verse, 1. In the first verse are contained three propositions.

In the beginning was the word, this is the first proposition, for the deitie of Christ, proued from his eternitie, the most plaine and naturall disposition whereof is thus. The word was in the beginning.

And heere may be considered, the { subiect, *the word.* / attribute, was in the beginning.

The Greeke word which is translated Word, signifieth either reason, or speech. Tertullian in this place doth translate it reason.

But we will not innouate any thing. The English translation hath it, *word*, it had beene better *speech*, but that vse hath so preuailed. For a word is but one, speech doth consist of many, which respect is agreeable to Christ.

All doe agree that by the vvord is meant, Christ, namely he of whom all we, and the new testament doe so clearely preach: but all doe not agree in the same motion or reason of it.

We omit nice and crabbed questions, onely we wil endeuour to doe good.

This word may be taken, 1 passiuely, touching whom the word is. 2 Actiuely, who is the word and the speaker.

I suppose that both wayes, it may rightly be vnderstood in this place. For the whole speech of the scriptures is concerning Christ, Iohn, 1,45. Luk, 24, 25, 27, ver.

Actiuely, by a metaphor, who hath disclosed the coun-

sell

sell of God the Father touching our saluation, Iohn, 1, 18. Heb: 1,1, Iohn,4,25. Math. 17,5.

I am not ignorant what the Fathers say, concerning speech vttered by mouth, and conceaued in the mind.

These things which are spoken of Christ, are to be vnderstood, all others excluded.

Vse.

Seeing that all speech in the scripture is touching Christ, let vs seeke him in our reading and hearing.

2 And seeing he speaketh of the counsell of God, let vs heare him.

3 It is a great matter to beare the name of a Preacher, deliuering this word.

Obserue the excellencie of the word.

Hitherto hath beene the subiect, now followeth the attribute, *was in the beginning.*

Beginning heere is meant in regard of time, when things began to be: wherefore in the 1 of Iohn, 1, Chap: 1, ver: it is said from the beginning.

Que. Began he therefore then to be, as some heretiques thought?

Aun. No: for the affirming of the present, doth not denie the time past: but Iohn would haue it thus vnderstood, when things began, then this word appeared, as 1, Gen. and the 3. Gen: 15, after the fall, not when he was first brought forth into the world.

The word is from eternity, but as soone as time is, he appeareth.

That wee might alwayes set before our eyes the vvord. And seeke him.

Neither iudge of things euer according to outward appearance.

Was, that is, subsisted in the preterperfect tense, declaring his eternitie; hee is God from himselfe, a person from the Father, by an vnvtterable manner of begetting. Math. 3, 17. Luk, 3, 22.

And this word *was*, declareth him to haue beene God be-

fore

fore all worlds.

Euery eternall thing is God. The heathen & heretiques are condemned, and all the Iewes, which denie the eternitie of Christ.

2 Learne also the certaintie of the saluation of the elect, which is grounded vpon the eternall word.

3 Also that our happines shall with him endure for euer.

And the word was with God, this is the second proposition, for the personalitie (that we may so speake) of the word. Wherein are to be considered the particle *(and)* and the sentence.

The particle *(and,)* declareth that it is not sufficient to beleeue the vvord to be God, but also a distinct person.

The sentence will be cleare, after these words are opened, *with God.*

God is taken { essentially, often for the whole Trinitie. / personally, for the father, as in this place, so also Iohn, 17,3.

With whom to be, sheweth that the father and the sonne haue each their being. Now this cannot be but in equall & distinct persons. The Father therefore is one, the Sonne is another: see the 3 of Math: 16,17. Math: 28,19.

This distinction is onely by an incommunicable propertie, the father begetteth, the sonne is begotten.

In these things let vs be wise according to the scriptures, in our { iudgement. / speeches.

Equality is by which the vvord is in essence, diuine attributes, and works equall.

But it may be obiected: the Father is greater then the Sonne.

Aun. In regard of humaine nature, not otherwise.

Vse.

Let vs remember that God is so to be worshipped, as the misterie of the Trinity requireth, otherwise wee shall not worship him.

2 That there is the same nature, will, &c. of the vvord,

with

with the Father. So as being perswaded of the good pleasure of Christ concerning our saluation, we cannot doubt of the Fathers.

3 Hence an aunswer may be returned to such as demaund, what was before the world.

The third proposition, *and that word was God.*

Word, as before, also the verbe *was*. *God* in this place is not put personally but essentially, as it is vsed vpon euery of the three persons: otherwise the same should be affirmed of the same, the word is the word.

Expressly therefore the word is called God, neither is it so called onely, but also is so indeede. Many testimonies may be heere heaped vp.

Vse.

1 Though the word be God, yet is there but one God.

Que. How can it be that 3 should be called God, and there be onely one.

Aun. Very well: by reason of the indiuisiblenes of essence. It is also a most profound misterie, where-into we are not to diue.

2 The cauill of Arrius is excluded, calling Christ a made God. He was God from himselfe before all times.

3 The word of Christ, and concerning Christ, is diuine. Heere-vnto we are most diligently to attend.

4 Euen to the word, seeing he is God, prayers are due, otherwise then the Papists falsely say we doe denie.

Thus hath beene the proposition in the deitie and person of the word, the repetition followeth in the 2. verse. *Verse, 2.*

1 Whence let vs vnderstand, that in teaching place is to be giuen to repetitions.

2 And that the article of that doctrine is not learned altogether, and at once.

3 And these words *in the beginning*, are to be repeated by a certaine property of speech, called *Apo koinou*.

Hitherto hath beene the setting downe of the doctrine: the confirmation of the diuine essence of the word followeth.

And it is, from { effects, verse,3,4,5. / testimonie, in the rest.

The effects are all things existing, which seeing they had their first being from God, and now are said to haue beene by the Word, they proue the Word to be God.

That the Word created all things, the Euangelist sheweth by a distribution. For all things that are, are either voyd of life, liuing creatures, endued with a reasonable soule: these the Word made, therefore all things.

The 3 verse serueth to proue the first part of the minor proposition: the fourth and fift doe serue for the second and third.

The 3 ver: is enlarged by a *Pleonasmus*, as Iohn, 1,20. Psal. 40,10,11. Esa,38,1.

And it hath two propositions. The first: *all things were made by it.* The second: *and without it was made nothing that was made.*

In the first there are contained three things. The Author, implied in the word, *it.* 2 The things that were made, *all things.* 3 The manner of making, *by it.*

It, that is, the vvord, Heb. 1, 10. Psal. 102,26. Heb. 1,2. Yet not alone, but with the Father, and the holy Ghost. The works of the Trinitie vnto any thing without, are vnseparable from any person: wherefore the Iewes obserue that the name of God is of the plurall number.

Opera ad extra.

Que. Why therefore doth the Euangelist so diligently set downe that which is now so common & vulgar a thing in diuinitie?

Aun. The misterie of the Trinitie was not so distinctly knowne. Adde to this, that the Iewes did acknowledge rather one God, then three persons, and truly least of all supposed they the sonne of Mary to haue been God.

Vse.

Seeing that the Word, who also was made man and our Sauiour, hath created all things, let vs know that we hauing the Word, haue titles and interest to the creatures, accor-

ding to the measure of the gift of God, otherwise not: so as we are first to seeke for him.

He doth also no lesse giue vnto vs then he did at the first create: that if we haue any thing, we are to render thanks vnto him.

The things made, are, *all things*, which considered together, they argue his power, seuerally, his wisedome & mercie. All things, both the greatest and the smallest, and those euils which are now called the euils of punishment. Gen. 1. Psal. 33, 6. *Mala pœna.*

Wherefore seeing that no other cunning Artificer, but euen the Word himselfe hath created the very least things, let vs know that they are most worthy our consideration, and let vs bestow some labour in meditating of them, euen of Lyce and Pismeeres.

Quest. But how doth God create the euils of punishment? An. Surely they are very good, & most profitable.

All things are meant that Angels may not be excluded, and inuisible spirits, yea the whole world.

Wherfore those Philosophers erre which make the world to haue no beginning.

In this place notwithstanding, I thinke all things are put Synecdochically for the creatures without life: as the heauens, the earth, the meteores, the elements, and those things which are digged out of the earth.

Wherefore naturall Philosophie is very profitable, which vnfoldeth the natures of these things.

The manner of making is implied in these words, *by it.*

Heereof also 2 things are auerred. What is the manner of their existence, namely, that they were made: and how, *by it.*

They exist when they are first brought forth into being.

Also they are sustained and vpholden. Heb. 1, 3.

Moreouer they are administred and gouerned.

By it, that is, (as I gesse) he commaunding: so in the 1, of Gen. For Gods saying is there commaunding.

Learne the power of Gods word, when God himselfe willeth.

And let vs accuſe our ſelues, ſo incredulous to beleeue, & ſtiffe necked to obay the word of God.

Learne alſo to vſe the word (nature) aright.

Hitherto hath been the firſt propoſition; the ſecond followeth: *and without it was made nothing that was made.*

And it ſeemeth to be a ſecret aunſwer to an obiection, which might thus be gathered: Are euill things then made by him, namely ſinnes?

Aun. No: an euill thing was neuer made, therefore it is not by the vvord.

Que. What is then the originall of ſinne?

Aun. The Creators forſaking of the creature, and the abuſe of free will in the creature.

Que. Is it not therefore God (be it ſpoken without blaſphemie) the occaſion of ſinne?

Aun. Nothing at all: God is tied or bound to no creature, he is moſt free.

Verſe, 4. Thus farre proceeded the firſt part of the diſtribution: the ſecond followeth, touching things endued with life, which are made by the word. And it is ſet forth in theſe words. *In it was life.*

By *it*, is meant the vvord, as was ſaid before. *Was*, alſo, as before, that is ſubſiſted from eternitie. Onely we are to enquire concerning *life*, and the particle, *in*.

Life improperly ſo called, which is a vigor, wherby things continue in their proper condition, is not to be vnderſtood in this place: becauſe in that ſence it was taken in the member going before.

But life, properly ſo called, is to be conceaued.

And it is { naturall. / ſpirituall. / heauenly.

All theſe are within the vvord, yet naturall life ſeemeth heere eſpecially to be meant.

The particle, *in*, delareth that it is in the vvord, as in a fountaine, that it may be transfuſed into the Church.

Hitherto we are rather to vnderſtand it of life transfuſed

into the Church. Notwithstanding, these things are not spoken more of the Word, then of the Father, and the holy Ghost. Looke the branch, concerning things made.

We gather therefore. 1 That the Word is the fountain of life, Iohn,5,26, Acts,17,28, Colo,3,4, Iohn,14,6.

Wherefore the name nature is wisely to be vsed.

2 We are to giue thanks vnto the Word for life receiued, what soeuer meanes haue been vsed.

3 If what things the Word had in himselfe, the same hee doth deriue intovs, why should not we likewise do so vnto our bretheren?

4 Seeing life is from him, we are euen to frame our naturall life according to his will. Now naturall life standeth in nourishing, growing, procreation, and the senses.

5 Neither can there be a better rule of gouerning life thē the Word. Gala,2,20.

The third member remaineth, *And the life was the light of men, &c.* Verse,4, and 5.

And heere are contained a proposition in the end of the fourth verse: an explication in the fift.

Euery word seuerally of the propositiō is to be vnfolded.

Life is put for the fountaine, or that which springeth frō hence. Heere is meant the fountaine, as immediatly before is set downe, that which springeth from it.

In this place the person which is the fountaine, is vnderstood, which is life, & many other things. So is Christ life, Iohn 14, 6, Colo,3,4, that the Word himselfe is heere to be meant.

Was, as before, he truly beeing life from himselfe. For so the Sonne hath life in himselfe, Ioh,5,26, to wit, essentially, and he is the Lord of life, Acts,3,15. By his voyce, those that were dead in sin are raised vp.

He so was, that he alwaies is, and remaineth.

Light is that which maketh manifest, Ephe,5,13.

And it is { vncreated. / created.

Vncreated, as God, light of light.

Created, which is taken { properly. / improperly:

Properly, whereof is handled in naturall Philosophy. Improperly, so it is in this place, & it is a metaphor or borowed word. For euen as light maketh all things manifest, so doth the Word: & it is wel translated in the latin *Lux*, not *lumen*.

Now this light is an instrument and gift of perceiuing, and it is { naturall. / supernaturall.

Naturall which is intellectuall, a gift giuen by GOD to man, whereby he is able to vnderstand things.

Supernaturall is, of { grace. / glory.

The Word is light, that is, the fountaine of this manifold light, yet notwithstanding, this place is to be vnderstood of naturall light, as it may appeare out of the 9. verse.

And it is the reasonable soule with the faculties & instruments, hereof the Word is the maker, which because from the first creation of it, it had a knowledge of diuine truth, & now hath certaine sparkles thereof, it is called light: and that truly, not onely because it is precious as light, but for that as the Sunne hath it selfe to the world, so this light vnto man.

Men, are all, and euery one: so that of necessitie we are to vnderstand this of naturall light, eyther before, or after the fall.

He was also the light of Angels, but the speech is directed to men, he speaketh nothing of Angels.

These are the words, the vse followeth.

1 The principall thing in a man is his reasonable soule, for the beautifying whereof we are to labour.

2 So is the Word light, as that he doth impart and communicate the same.

Hee giueth the soule indeede after a speciall manner, in putting it into the body he createth it, and in creating it he doth

doth put it in.

It is not by propagation.

It is not a portion of diuine essence.

3 That witnesse and skill whersoeuer they be, are to be acknowledged the gifts of God.

4 Seeing that God doth instill natural light, there is cause why we should encrease the same for the vse of this life.

5 If naturall light be from the Word; is not much more supernaturall: so as we are more to labour for this.

Thus hath beene the proposition: the explication remaineth, 5, verse, and it is from an euent that the light shining was not comprehended. VVhere are two sentences. 1 The light shineth in the darkenesse. 2 The darknes do not comprehend the light. *Verse. 5.*

In the first sentence we are to search cõcerning the light it selfe, and the attribute, or that which is affirmed of it.

Light is either God, or a creature.

Light is put for God, as 1, Ioh, 1, 5. Now the name of God is taken essentially, and is truly vsed vpon the 3. persons.

But heere it is applied and attributed vnto the Word, as it appeareth out of the context. Besides Christ himselfe, Iohn, 8, 12. calleth himselfe light.

Indeed most iustly. Who was not only prefigured in the *Urim* of the Priests, but also in the Candlestick.

Moreouer, Esay, 60, 2, and Luke 1, 78. In which respect also hee may be called the day starre, 2, Pet, 1, 19, Mala, 4, 2, he is called a sunne. Hence the imitation into Christ is called light, 2, Cor, 4, 4, & we are said to haue receiued light, Heb, 10, 32.

Now Christ is called light by a metaphor or borrowed kind of speech. 1 For that he is the brightnesse of the glorie of his Father, Heb, 1, 3.

2 For that there shineth vnto vs the knowledge of the glory of God in the face of Iesus Christ, 2, Cor, 4, 6.

3 That as the light is some spirituall thing, so it is certaine, that the Word, as he is considered in himselfe with the

Father

Father, is of that nature.

4 VVhat things the light effecteth, he doth much more, namely to lay things open, to declare differences, to shew the way vnto our feete. &c.

5 Because there is no darknesse in him, that is no sin, nor affection to it.

6 And because it is most excellent light, as that it can darken the sight of the eye, which we can neuer thoroughly behold.

Quest. How are the Apostles said to be the light of the world?

Aun. By reason of the light of doctrine.

Wherefore let vs know, 1 That what things we would know touching God the Father, the same are to be learned from this light: He is in the bosome of the Father * he hath declared him, heare him. *Exegesato,*

2 When as the light shineth in the face of Christ, it is in regard of his incarnation, otherwise wee were not able to perceiue the brightnesse. Wherefore euen as they which see the eclipse of the sunne in the water, so let vs behold God through the flesh.

3 That carnall and sensuall thoughts are to be remoued. This light is a spirit, and to be worshipped in spirit, and to be beheld by the eyes of the mind. Indeed we shall see with our bodily eyes, his body in heauen.

4 As Christ layeth all things open, so especially those things which appertaine vnto saluation, Esay, 9, 2. Luke, 1, 79, Luke, 2, 32. Without him there is no light vnto saluation. Wherefore Paule, Ephe, 3, 4. Christ is the key of the Scriptures, &c. He is he that giueth light.

5 Yea, he bewrayeth as light, what difference there is betwixt the Law, and the Gospell. Heb, 5, 14, Philip, 1, 10.

6 Hee sheweth the way vnto heauen, he is the light, the life, and the way: without him we shall wander, and goe out of the way.

7 None can truly belieue in Christ, and yet haue a purpose to sinne.

What

What communion is there betwixt light and darknes? The light scattereth darknes.

This is the subiect, the attribute followeth. *Shineth in the darknes.*

To shine, in this place, is to shew it selfe cleerely. For it is the Sunne.

Besides, the time is to be considered, which signifieth that it is now, and continuall.

Who therefore would not open his eyes, considering that Christ shineth, Esa. 60, 1.

2 Seeing Christ had no neede to shine to himselfe, but onely to his, why should not we shine to others, and not hide the good things we haue?

3 At the time when Iohn wrote, Christ had ascended into heauen, and yet he saith that he now shineth, euen as he did before.

Wherefore now also he shineth, that if we would open our eyes, we cannot be ignorant. Let vs take heede that this be not our condemnation, that the light came into the world, and we loued darknes.

4 And seeing he doth continually shine, men shall be without excuse.

But he *shineth in the darknes.*

Darknes is { properly, to the eyes. / improperly, to the minde.

The light truly shineth euery where, yet notwithstanding there is this darknes of the minde.

By darknes, is meant a thing that is darke, the adiunct being put for the subiect, as wickednes for a wicked man.

This darknes therefore are men, as Ephe. 5, 8, hence are the works of darknes. Truly such are men by nature after the fall. Where wee are to consider the affection and the measure.

The affection or priuation, is a losse of light. This light was the glory of the image of God, seated in the mind, and in the will.

This is wholy loſt in matters of ſaluation.

The meaſure is ſo great, that we are darknes it ſelfe, not onely darke, and ſurely the very darknes of Ægypt that might be felt, which doe not onely want light, but alſo ſhut it out, that how great this darknes is, we can hardly iudge.

1 How great therefore is our miſerie, ſo long as we liue in the darknes of our minds, and of our wils.

2 So, as that we ſee this to be the cauſe of ignorance, errors, and all manner of ſinnes.

3 Neither are we able to doe any thing ſo long as we are in this darknes, where-with we are ouer-whelmed.

4 Why doe we not therefore vſe all meanes that we may be in the light?

The ſecond ſentence or propoſition is this, and the darknes comprehended it not.

Whatſoeuer difficultie is in this place, it is in the word, *comprehended*, which properly ſignifieth to hold all. The whole light all the creatures are not able to containe: neyther doth the Euangeliſt ſignifie this. It is certaine that the fault of darknes is heere meant, which is, that they had not apprehended it, rather then not comprehended it.

Neither is this not apprehending euery way condemned. For who apprehendeth what things were done before the world? Heere therefore is reprehended the not apprehending of thoſe things, which are neceſſary to ſaluation. Of which condition are theſe: to be ignorant that the VVord is God, that the VVord ought to be made man, that he is the Sauiour of the world, that he is to be layd hold on by faith.

A man may be in the middeſt of light, he himſelfe notwithſtanding remaining blind. Wherefore let vs not ſooth vp our ſelues in the bare hauing of the meanes.

2 We ſinne greeuouſly, if we ſee not the light which ſhineth.

Then God reputeth vs not to comprehend the light, whē we be ignorant of thoſe things which tend to our owne ſaluation.

Iohn, 1, Chap: 6, 7, verse, *There was a man sent from God.*

IN this 6 and 7 verses, is a second reason, whereby the Euangelist proueth that the word is God: to wit, from the witnes of Iohn. Wherein wee may consider the party witnessing, ver: the 6, namely the person: the thing witnessed, verse the 7, to wit, the office. *Verse. 6.*

The party witnessing is, *a man sent from God, whose name was Iohn:* that which he witnessed is, that he *came for a witnes, &c.*

In the party we may consider, the condition of the party, *a man:* his warrant, *sent from God:* his name, *Iohn.*

It is said he *was,* otherwise then before, where a being in the word it selfe was implied, heere is meant, that he so was made and created.

A man: that is, borne of a woman, of mankinde, a male, a man growne, as may appeare, in that Iohns ministerie began a little before Christes baptising, when Christ was about 30 yeeres, Iohn was but sixe moneths before him.

Que. But why, may some body say, needeth this, to say, that Iohn was of mankind, &c.

Aun. Some by occasion of Mal: 3, 1, did think that Iohn was an Angel in nature: nay, the Iewes at this time of Iohns ministerie, could not well tell what to thinke of him: as Iohn, 1, 21, for ending of which doubts, it is heere said, hee was a man: that is, as of the nature of man, so hauing the most infirmities of man, and nothing to outward shew more then ordinarie.

Heereby we see, that euen in great matters, God vseth the ministerie of men. This appeareth through the body of scriptures.

1 God doth thus for our good, that wee may the better learne things taught. For if GOD himselfe, or an Angell should teach vs, we should be so astonied, as that we could not marke, or attend.

2 Secondly, to trie our faith: for if God himselfe, or Angels should teach, we might for feare attend; but when men like our selues, subiect to the like, and greater passions then our selues, teach, and we learne, it is manifest that the euidence of the truth preuaileth with vs.

Let vs therefore attend to the ministeries of men, not looking for Angels or reuelations.

And seeing that Iohn was so a man, as that he had no other outward grace of countenance, friends, speech, &c: let vs know that these outward things giue no sound force to the word, to preuaile with our consciences, but onely that which carrieth, is the euident truth of the word of God.

His warrant followeth, *sent from God:* where marke that Iohn would doe nothing without his warrant, no more should we.

Now heere we may consider, the party sending, *God:* the kind of Iohns warrant, *sent*.

God is Father, Sonne, and holy Ghost, who onely is able, and carefull to send. Math. 28, 18, 19. Ephe. 4, 11. Mathew, 9, 38.

1 Wherefore we wanting Iohns, are in Gods displeasure; desirous to haue them, must seeke to him; hauing them, must thank him for them.

2 Iohns sent, must carry themselues in compasse of their commission, as being sent from God.

3 All must entertaine such as are sent from GOD accordingly, with due respect of the sender.

The kind of Iohns warrant followeth, *sent*, that is, he hauing direction what to doe, was commaunded to goe about it. God commaunded thus by his word, Luk, 3, 2.

One might aske, whether this word were by mouth, or to the minds, immediate by God himselfe, or some others: but it is more curious then needeth. It was most like to be to Iohns mind, by the instinct of the holy Ghost, which Iohn had from his mothers wombe, Luk, 1, 15.

For it is not probable, that in those corrupt times, any should whet on Iohn outwardly. Iohn began his ministerie

some-

some-what before Christ.

This word of God to Iohn, implieth a sufficiencie in Iohn. God neuer sendeth but such as are furnished with abiliments for the duties doing: such ability is called a gift.

As Iohn did, so must all, not goe about any thing, without, as warrant, so in particular, and from the word of God, so as all must be certaine, that they are sent.

Que. How may that be, will some body say?

Aun. When I haue a gift, and authority will haue me vse it.

When may I iudge I haue a gift? When I haue vsed the meanes, and haue approbation of those who are to try, and iudge.

1 Authority is of God in his word, allowing by his spirit, stirring to be willing to vse our gift.

2 Men calling to the vse thereof, and setting (to that end) in some place.

It may be said Iohn was not so, he had no calling of or from men. Aun. Sending or calling is ordinarie, or extraordinarie.

Ordinarie requireth alwayes humaine authority, so doth not extraordinarie.

Indeede extraordinarie, though it haue not vocation of men before; yet it hath approbation of them for afterward, as the seale for ratifying of the sending. Now then Iohns calling was extraordinarie.

This calling hath place in disordered Churches, which are beginning to be reformed, not in setled and confirmed Churches. Of the former kind the Iewes Church was, when Iohn first came.

By this may we aunswer our aduersaries of the Church of Rome, demaunding vs whence Luther & Zuinglius came, being sent from no humaine authoritie, whence the Ministers who after succeeded sprang, since none were made by Bishops, vsually so called.

These mens first calling in part, was extraordinarie, and therefore could haue no humaine authority, which was so

disordered, as that it had neede to be reformed.

The times were as those in which Iohn Baptist came: it may appeare by Gods raysing vp Zuinglius and Luther about one time in sundry places, neither knowing of other: by the wonderfull gifts of the spirit they had: by Luthers strange preseruation, and bringing on still to see more and more: by their successe, that in part their calling was extraordinarie.

Neuertheless, they were made elders by their ordinarie Bishops, and they being elders, ordained others successiuelie.

The learned know that Bishop and elder, so called in the scriptures, differ not much: so as that way, they had warrant enough.

Lastly, the approbation of the Church, and successe, sufficiently sheweth the lawfulnes of their comming & reforming.

This sending is mentioned, as being that which will afford courage to any in his place.

His name *Iohn*, of a word, which signifieth to shew fauor and grace.

Now he was thus called, because God bestowed him vpon his parents in their old age as a speciall grace & fauour, and for that he should be a chiefe Preacher of grace. This name was fore-told, Luk, 1, 13. giuen Luk, 1, 60. 63.

One Iohn, writ this Gospell, and is called he whom Iesus loued: this mentioned heere is not he.

Another is the Baptist, who came preaching and baptising: this is Iohn, that is the Baptist.

Now sithence the spirit of God noteth names, let vs know he looketh to greater matters: 2, and let vs not be secure, euen in the least: 3, besides, when we haue occasion to giue names, let vs appoint such as may put vs in mind of some good.

Thus farre for the party witnessing. Now followeth the *Verse. 7.* thing witnessed, and the office of the party, verse, 7, and others following. The which is set downe simply, or by compari-

comparison, simply in the seauenth verse, by comparison in the other.

The simple setting out of the office, sheweth the cheefe poynt thereof. *To witnes*, which is made knowen by his readinesse, in that *he came*: by that whereof he witnessed, *of the light*: by the end, *that all might beleeue by him.*

Iohns readinesse, appeareth in that it is sayd, he came without delay after he was furnished with giftes, and warranted by calling.

So must euery one of vs, after enabling by giftes, called of God, not defer.

God was angrie with Moses for excusing: he punished Ionas for starting aside; if any discouragements should haue preuailed they might with Iohn, but he brake thorough all.

Hee witnessed. To witnesse, is to shew some-what of anie thing.

Iohn shewed 1 the truth, Iohn, 10, 41, 2 He made things more cleere, as witnesses should, he pointed to the Lambe of God.

It may be obiected Iohn, 5, 33, 34, as though Christ refused his witnesse.

Aunsw. Christ speaketh there as not needing himselfe Iohns testimonie, Christ himselfe was of sufficient credit alone.

But heere it is said, Iohn *came to witnesse*, for the Church, which had neede, and to make things cleere to it, which it could not easily perceiue.

Mark then how carefull the Lord is for his Church, that though himselfe neede none, yet will vse men for their own benefit, so as that if we should not profit thereby, we should be too too forgetfull of our owne good.

2 And that we had neede to haue things made easie, as well as those to whom Iohn came.

Quest. How did Iohn witnesse, by word, worke, writing, some or all?

Aun. Onely by word, he did no miracle, Iohn, 10, 41, &

yet

yet hee was an extraordinary man, and his ministerie verie strange. Whereby we may perceiue our aduersaries haue smal reason to require them of Luther, Zuinglius, &c, more then of Iohn. Wee teach the same doctrine that Iohn and Christ did, and haue the same miracles which hee did for confirmation. So as that himselfe should be a monster, who should now looke for miracles, which often the wicked & hypocrites haue doone.

Christ was cõtent with one Iohns witnes. How vnexcusable should we be, not beleiuing so many Prophets, Apostles, Martyrs, Teachers, &c?

Iohn bare witnesse *of the light*. The light before mentioned, is called *the Word*. Al the Ministery is to spread abroad this light. All hearing should be to be enlightned heerin.

The end, *that all, &c*, shortly it is, that there should be beliefe.

To beleiue, is a word that cannot be vnderstood without respect to another. Somewhat must one beleiue. It is heere to be vnder-stoode as Iohn witnessed: so as the meaning is, that they might beleiue that which Iohn witnessed.

1 Iohn did witnesse that he was God, 2 made man, 3 taking away the sinnes of the world, 4 they had withall a setled purpose to beleiue, whatsoeuer more should be reuealed touching this light, else had they not sufficiently beleiued.

Now beleiuing in it selfe, is to take knowledge of the thing that I beleiue, what it is, and what the meaning of it is. 2 To be perswaded that that which I beleiue is true, & worthy to be respected euen to my good, whereuppon I will indure any thing rather then shrinke from it. 3 To apply it particularly vnto my selfe.

Now this end was intended by God, and Iohn, and effected.

And it is made knowne, by the parties whom it concerneth, and the instrument thereof.

The parties are *all*.

The Scripture vseth to say all, of some, saith Theophi-

lact.

fact.

So doth it heere *all*, that is sundry sorts, not all and euery particuler.

Thus sometimes it signifieth the greater part, sometime the better, and may be discerned by the place where it is.

Heere it is the best, such as are ordained to saluation, for those are the best part of the world: so as that these all, are such who are appointed to saluation, and life euerlasting: none other. Indeede diuers haue outward meanes, but neuer with intent on Gods part to haue them blessed: For he will haue some hardned, and not beleeue in his euerlasting decree, though they continue in vnbeliefe by theyr owne sinne.

So as that it is not true, that God in his euerlasting counsaile would haue euery particuler man in the world saued.

Indeed such generall speeches are vsed, 1 to teach vs that we should not giue definitiue sentence of any, to say such a one is a reprobate, that onely is in God.

2 That when we heare or reade, the Word to speake so at large, our selues euery one should particularly applie vnto our selues.

3 VVhen we find our selues to beleeue, we should not lift vp our selues in conceit aboue others. God is no other to vs then to others. He is all in his mercy.

Thus much for the parties. Now followeth the instrument, *by him*: that is, by Iohn, who was the meane or occasion of their beleeuing: so 1, Cor, 3, 5. Paule and Apollo are sayd to be the Ministers, by whom the Corinthians beleeued.

So God ordeineth, that mans ministerie should be the meanes of beleeuing.

So God blesseth it to occasion faith, as euery where in the scriptures may appeare.

Marke then that of conscience, we ought to attend to the ministerie of men.

That we may looke for a blessing in conscionably, attending thereunto.

That howsoeuer men be occasions of beleeuing, yet are they not the onely causes. God must be sought vnto, and blesse, els all other is nothing.

Hetherto the setting downe of Iohn Baptistes office simply in it selfe.

Verse, 8. Now foloweth the comparison with Christ in the 8 verse, & so forward, wherin Christ and Iohn are compared together as diuerse. In all which discourse somewhat is denied of Iohn, many thinges are affirmed of Christ.

It is denied of Iohn that he was *that light verse, 8*, and yet least any man should mistake, as though the Euangelist should gainesay any thing which he had deliuered before, he repeateth the last clause touching the cheefe poynt of Iohns ministerie, that though he were not *that light*, yet *he bare witnesse of the light.*

It may be demanded, how it can be true that Iohn should not be *that light*, seeing Iohn is called, *a burning, and a shining light.* Iohn, 5, 35.

Answere. Iohn was a light, the word was *the light.* The greeke wordes take away the difference. The word which is vsed of Iohn is *Lychnos*, as you say, a lynck, or torch, or great candle. Christ or the Word is the light, that is, the cheefe and principall.

Iohn is a light enlightened and set on fire: Christ is light enlightening and kindeling. Christ is like the sunne: Iohn like the Moone reflecting the sunnes light.

Iohn was light by office, and in measure: the Word is light naturally, and infinitely.

But some man may say, who doubteth of the difference betweene Iohn and Christ?

Answere: The Iewes; Iohn 1, Iohns disciples, Herod, and others, and therefore least any man should thinke better of Iohn, thē there was cause for, therefore the Euangelist thus speaketh heere.

Marke how the common people ouer-reach sometimes in their iudgements of the Ministers.

That it is not safe, to be carried away, with the bare con-

ceit of the people.

And in that that Iohn so speaketh for Christ, we all should learne, all that we can, to keepe and increase the authoritie of Christ.

The clause repeated is expounded before.

Now follow those thinges which are affirmed of Christ: *Verse, 9.*
The first whereof is *that he was the true light*. He that is, the Word, *was* as before: light is, as before: the hardnesse is in the Word *true*.

True is first contrarie to false or counterfeit. Some thinges seeme to haue light, as fishbones and rotten wood in the night, and yet haue none, Christ was not so.

Secondly, it is opposed to shaddow: as the lawe was by Moses: but grace and truth by Christ; truth, that is, that which was foreshaddowed in the lawe.

Thirdly, true is as much as naturall, not made &c.

In euery of these sences may the Word be sayd to be the true light: but besides I think the meaning is as Iohn 15, 1, wherein Christ is called the true vine, that is, I take it, the most excellent vine. So heere true light, most excellent light.

From him therefore should we fetch light of doctrine, of liuing, of comfort, all which should be as deere vnto vs as the light is or can be.

The second thing affirmed of Christ, is that *he lightneth euery man which commeth into the world*. Where is set downe, what he doth, and to whom.

He inlightneth, that is as we heard before, with naturall light: though other be in Christ. The sunne communicateth not all his light to the Moone, no more doth Christ to man.

Remember by this that naturall light is the gifte of God, and that therefore it should be vsed to the setting forth of the glory of God.

He doth this to euery one that commeth into the world: that is, to euery Mothers-Child which is borne into the world: this must be vnderstood of the gifte of light, not of

the vse of light, which infants and Idiots haue not, though they haue the gift.

The third thing said of the VVord, is, that *it was in the world.* Where we may consider what it is, and how it is limitted and restrained. *Verse, 10.*

That which is said, is, *that he was.* The limitation or restraint, is the place, *in the world.*

This *was* doth not onely signifie diuine existence & beeing, but seeing the diuine beeing is euery where, it noteth the presence thereof, and that euen in respect of time, for though indeede the VVord were before, and shall be after time, yet heere it is declared, that hee was from the vvorld created to Christ incarnate.

There be foure degrees of the presence of the Word to a creature.

The first is the most wonderfull of all, when the Word maketh one person with a creature, as in the hypostaticall vnion of the two natures in Christ.

The second is the presence of glory, whereby the Word is present to the blessed Angels and Saints, in glory in heauen.

The third is the presence of grace, whereby he is present to the elect & called in this life, by his especiall sauing grace and fauour.

The fourth is the presence of power, whereby he is with euery creature, frō the highest heauen to the lowest earth.

World, doth heere signifie all the creatures together, and euery speciall thereof.

A question may be: In what sence of the foure the presence heere meant, is to be taken?

Aun. It may be true in any of the three last, yet it is onely meant of the fourth and last of all.

For indeede the Word is present to euery creature, and so as that by the reasonable creature, hee might be perceiued to be present.

The VVord is present;

1 By his diuine infinite essence.

2 By his omniscience, knowing all things.
3 By his infinite power, vpholding all things.
4 By his wonderfull wisedome, ruling all things.

He may be perceiued in some sort to be present, as well as God the Father, in so much as some thinke, some Heathen had a glimps hereof, sure it is the Iewes had: some thinke that Aristotle, and Plato had.

All this which Iohn writeth of the Word for his time, is true in ours, and rather more then lesse.

1 Learne then that seeing the essence of the VVord is euery where, that he is God equall to the father.

2 That he knowing all, sinners had neede take heede of sinne: they who doe well may haue great comfort.

3 Since he vpholdeth all things, know that without God all things are vaine, and nothing to be desired, as a Iew obserued in *Ish* and *Isha*, where *Iod* and *He* were, which made *Iah* the name of God, all was well, but they beeing taken away, there was nothing but *esh*, that is, fire and contention: so worldly things where God is may haue comfort, otherwise not.

4 The VVord ruling the world, it cannot be chosen, but all shall be to the good of such as trust in the VVord.

5 Seeing the VVord is so present as he may be found, it is our duties to search him out.

6 Whereas now in these times hee is more manifested then heeretofore, if we haue no more of him then ordinary, our sin is the more.

7 Beeing present euery where, vvee can neede helpe no where.

The fourth thing said of the Word, is that *the world was made by him.*

This is nothing but a repetition of the 3 and 4 verses before, sauing that which there was spoken of parts, named heere in whole, as beeing indeede an especiall matter of faith. Looke Hebr. 11, & 3.

Faith hath especiall place heere, as beeing a thing verie hard to be beleeued, & beeing beleeued is of very great vse.

It appeareth that it is hard to believe, for that Aristotle a notable man for naturall wit, could not be perswaded that God should make the world.

The Arrians could not be perswaded, that the person of the Word did make the world.

The vse of this being believed is manifest: for that whosoeuer believeth this, cannot but be perswaded of the omnipotencie of the Word. For he who maketh all things of nothing, can doe any thing: 1 Can saue vs, 2 Heare our prayers, 3 Deliuer vs out of our crosses: 4 Turne all things to our good.

If any man desire to know the will of this Word, let him looke to his incarnation.

For as our creation putteth vs in minde of the VVordes power, so his incarnation putteth vs in minde of his good will.

The fift thing said of the Word, is *that the world knew him not.*

Whereby is shewen, what reckoning there was of him: and heere wee may consider whereby they were carried in not regarding the Word, and that is, *by not knowing of him.* Secondly, who were thus carried, & they are said to be *the world.*

This not knowing, is noted, though not named as a fault: for cleering whereof we must remember, that knowing is either negatiue, or priuatiue.

Negatiue not knowing is that, whereby one is so ignorant, as that it concerneth him not to know: as for mee to be ignorant what the counsel last deliberated of, what God hath decreed touching such and such a man.

Priuate, is when one is ignorant of that which concerneth him, and that which he ought to know. The which is noted heere in this place.

For otherwise Christ according to his humane nature knoweth not the end of the world: knew not that the Figtree had no fruite of it, &c, so are the Saints ignorant of manie matters. All knowledge heere is in part, &c.

Now iustly is this priuatiue ignorance blamed. For that one ought to know the Word.

1 In whom our happinesse doth consist.

2 Of knowing whom we haue many meanes.

3 For that this ignorance is neuer alone, but hath vnbelieſe, disobedience, &c.

They who are carried away with this ignorance, are contained vnder the name of *the world.*

World doth not heere signifie (as before) for all the creatures ioyntly or seuerally, for some part of the world cannot know, as vnreasonable creatures, & therefore must not be blamed for ignorance.

The world therefore heere is a part of the world, wicked, vnrepentant, reprobate parties, for whom Christ prayeth not, Ioh, 17, 9, in which sence the deuill is said to be *Prince of the world.*

And indeed wicked men are thus termed, for that they are many, and the greatest part of the world, and hurt the whole world. As Adam and Euah, and in the time of the flood.

VVhereby by the way wee had neede to take heede of wicked men.

1 Marke then from both these put together the estate of most people in the world. They know not the Word, and whatsoeuer other things they know (as they may many) yet are they of no worth.

2 Ignorance of the VVord is a sin.

3 It is neuer alone.

4 These thought they knew, as Heathen and Iewes, so as one may be deceiued touching his owne estate.

5 Since their ignorance is blamed, we ought to know, & not onely so, but to loue, beleeue, professe, obey, &c.

The sixt thing spoken of the Word, is *that he came to his owne:* wherein is a behauiour of this Word, in an action, and shewing whereto this action was. *Verse. 11.*

This action is, *hee came.* This is not meant of the Godhead onely, for that beeing present euery where, cannot be

said

said to come.

This is therefore in respect of the Words beeing made flesh, by occasion whereof he was not onely in the world, but preached, wrought miracles, liued & died among his.

1 So as that if we would looke for the Word, wee should seeke him in this his comming.

2 Where these are, there is the Word, so as these ought to be made of.

This action was *to his owne*, not onely all creatures in generall, but speciall some things, as Iudea, Ierusalem, the Temple, all which in speciall sort were Gods.

1 Wee may see heere that the Iewes haue the preheminence, so as that refusing, theyr condemnation is the iuster.

2 God is marueilous kind comming thus to tender him selfe, so as if we be not saued, the fault is ours, what could God doe more?

3 God shewing more fauours, looketh for more duties. *If I had not come* (saith Christ) *they had had no sinne*: that is, not so great.

4 If Christ thus offer himselfe, why should not we offer vp our selues to him, & one to another in all good we can.

The seauenth thing said, is *that his owne receiued him not*. Where is showed the behauior of men toward him, as their reckoning of him before.

Heere are persons, and behauiour. The persons, *his owne*.

The word in English, is the same with *owne* before: but in Greeke they differ. The former is Neuter, this Masculine. The former noted things: this noteth persons.

These parties are such, whom God after a speciall sort had made his, as his peculiar people. They were the Iewes, whose prerogatiues are. Rom, 3, 2, that to them were committed the oracles of God. Looke 9, Rom, 4, and so forward.

1 Euery of these is most excellent.

2 We now haue them as well as they.

3 They alone are not sufficient; for the Iewes had them and receiued not Christ.

But

But heere a question may be, whether but some, or none receiued the word?

Aun. Some did receiue, all did not, whom it concerned, and who had meanes.

1 Where we may see, that howsoeuer that the Gospell hath not the full fruite we could wish, yet some it hath.

2 That Christ, though hee were not receiued, beeing in his calling, gaue not ouer.

3 Though the world marke not who receiueth the word, yet God doth.

Their behauiour is, *that they receiued him not*. It is the neglect of duty.

We may consider toward whom this was, and what the fault was.

It was toward the Word, in his doctrine, his person, his office, his members, ministers or professors, all & euery whereof we ought to receiue.

The fault is *not receiuing*. This not receiuing, is refusing of a thing proffered and tendered, which in such a case as this cannot choose but be a grieuous sin: so as Christ bid his Apostle in the like, to shake off the dust of their feete for a witnesse.

The Iewes no doubt thought, that they did not offend this way; so as that we may see into how grieuous a sinne a man may fall before euer he be aware.

This receiuing is as the thing, bodily, spiritually. Christ is both man and God, and must be receiued both waies, so as that they offend, who giue not Christ the best outward entertainement they can.

Much more they who doe not 1 know, 2 acknowledge, 3 loue, 4 beleiue, 5 obey Christ.

Now if Christ the King of heauen and earth, was not receiued, why should we thinke much if we be not?

The eyght thing said of the Word, is *whosoeuer*, or *as many as receiued, &c.* Verse. 12. Wherein we may consider what he doth, and to whom.

He giueth prerogatiue *to be the sonnes of God to such as re-*

ceiue him.

These are noted by two markes, of fayth and regeneration.

In that which he doth, we may marke what it is called, who doth it, and the thing done.

It is called a gift, in that it is sayd, *he giueth.*

Giuing is free bestowing of property, this is free, else were it desert, or bargaine, or some such.

And indeed Christ was giuen to vs. Esay, 9, 6. Iohn, 3, 16.

But it may be obiected, that it is a ransome or purchase.

Answere. As it is from Christ to God the father, so it is a ransome, but from the Father, and Christ to vs, a free gift.

So as that there is nothing in our selues to procure this, nor keepe it, but all is fauour, which wanting we must pray for, hauing, we must prayse God.

He that doth this, is the Word.

It may be obiected that euery good gift, is from the Father of lights, and so from the Father.

Father, Iames 1, 17, is a name common to the three persons. But putcase it be for the first person, the Father giueth all to the Sonne: whereupon we may see that the Sonne is God, in that he can make sonnes of God: and this of being a child of God, cannot but be an excellent fauour, in that the whole Trinity giueth it.

The thing done followeth, *preroguiue to be the sonnes of God*: wherein is the kind of the thing, and the commendation.

The kind, *to be the sonnes of God*, commendation, *preroguiue.*

The Word translated, *sonnes*, were better children as it signifieth, so as that ignorant people, might not be hindred of their comfort intended heere, being of womans sex.

These children are sayd to be *of God.*

Child of God, is either by nature, or fauour.

By nature, as the Word and Christ, nothing else.

If it may be obiected, 2 Peter, 1, 4. *that we should be partakers of the diuine nature.*

Answer: nature doth signifie qualities and properties flowing from the diuine nature, not the essence it selfe.

It is not meant therefore heere, Children by nature.

By fauour are Angels or mankind.

We neuer shalbe Angels, for we shall haue our soules at the last resurrection ioyned to our bodyes, Angels are spirits.

We shalbe like Angels for immortality, needing no bodily thinges, being in the presence of God, otherwise not.

Mankind, or men and women, may be the Children of God by creation, or generation, adoption, regeneration, imitation.

By creation, as Adam and Eue, whom God himselfe immediatly made.

By generation, as all other men and women.

Adoption, by being made a Child after one is not by nature.

Regeneration, when the beginning of heauenly life, is wrought in a party.

Imitation, when one indeauoureth to be like God, in recouery of his image.

Creation is not heere vnderstood. For so are all creatures after a sort the children of God: and heere the Euangelist setteth out an especiall fauour.

The other three sortes are true: but yet adoption is cheefely meant, whereof so much is mentioned in the scriptures, and is the forerunning cause of the other two following.

Adoption is a word taken from the ciuill lawe.

Heere it signifieth Gods fauour to some of Adams posterity, whereby he taketh them to himselfe in speciall sort, giuing them the rites and dues of children.

Hence commeth the *household of faith*, Gala. 6, 10. the father-hood, Ephes. 3.

For better knowing heereof, we may consider the bene-

fites gotten by this adoption, and the properties thereof.

In the ciuill lawe, it is sayd, the adopted getteth the adopters name, mony and holy thinges, as place of buriall &c.

Ours, doe far surmount these, for we obtaine.

Gods fauour and indulgence toward vs. Malac: 3, 17.

Wherein is 1 free forgiuenesse of sinnes all, fault and punishment: this is blessednesse, hath peace of conscience &c.

2 Acceptance of imperfect obedience.

Secondly, the Spirit of adoption, whereby we cry Abba, father.

This hath a gift, and ability to pray, promise and perswasion to be heard.

3 That our father doth lay vp for vs, 2, Cor, 12, 14, Heb: 11, 40.

4 Protection in good estate, deliuerance out of euill, so God dealt by Israell, Exod, 4, 22, 23.

5 Quietnesse of conscience in the vse of the creatures Eccle, 3, 12.

6 Inheritance in the heauens.

7 Causing of all thinges to worke, for the adopteds good.

The properties are that this adoption is.

1 To a better estate, then all the world can afford.

2 With exception of the crosse.

3 It is permanent, though it may be shaken, it neuer shalbe vndone.

Thus far the thing: The commendation foloweth, *prerogatiue.*

Some abuse this word, for power by nature to some good thing, vntruly, vnlearnedly.

They read it so, *power*: as that it should be meant, to be in the parties power, if they would, to be the sonnes God.

Heere it cannot be so taken, as being sayd, of such who haue the Spirit.

Sure it is, that for first conuersion, we can doe nothing, but are only passiues.

Besides I say, vnlearnedly, for that the word, is vsed for *prerogatiue*, or priuiledge diuerse times elswhere, 1 Cor: 9,5.

This may appeare, to be a very great prerogatiue.

1 If we consider who bestoweth it, to wit, God, infinit.

2 Vpon whom, his vtter enemies, most miserable.

3 What thinges, as of adoption. The estate of being a child is inestimable: looke *Hottom:* in *instit: 42.*

4 Passing by how many mighty, noble, &c.

Iustly then ought we, remembering whence we are raised to how great estate, cary our selues humbly all our life long.

2 Shew all reuerence to God, who hath shewed these fauours on vs.

3 Cary our selues so to the world, as not discrediting the house we are of.

4 Prefer being a sonne or daughter to God, aboue all thinges in the world beside.

Thus far what he doth. Now followeth to whom, *as many as receiued him*, these are noted by their *beleeuing in his name, and by their begetting, &c.*

These to whom, are set out by their duty, of *receiuing him*: & their generality *as many.*

The duty we haue knowen before: heere it is set,

1 As necessary, as no way to be the children of God, without it, of what condition soeuer one be.

2 Noting the tyme of receiuing him, to wit, when he came among them; and proffered himselfe vnto them. So that though we haue purpose to receiue him, and doe not when he offereth, we are neuer the neerer, when once the doore is shut: looke, Luke, 13,25. Mathew, 25,10.

The generality shutteth out no receiuer, neither in the manner of receiuing, nor in the measure, nor in the condition of the receiuer.

Some cannot receiue Christ, euery way outwardly: though it be but with a cup of cold water, they shall not loose their reward.

Some receiue him with ſmall knowledge, weake fayth; they are children if they will grow, and continue.

Some are receiuers in many and great croſſes, yet vvill theyr beeing children, leſſen and eaſe their croſſes.

Now then, ſeeing that receiuers of the Word haue ſuch fauours, who would not receiue?

Or ſeeing that the Word doth ſo think of receiuers, why ſhould not we make great account of them?

But heere it may be demaunded, 1 Is our receiuing the Word, a cauſe of our beeing the children of God?

Aun. No: wee are children adopted in Chriſt. It is no working cauſe with God, it onely declareth vnto me.

2 Is our receiuing before our beeing children?

Neither. In order is firſt beeing a child, then followeth receiuing, though ſometimes for time they goe together.

3 What then is the meaning heereof?

Aun. The Euangeliſt writeth to young and new receiuers, who were willing indeede to receiue, but preſently ſaw nothing but croſſes and calamities: hee therefore wiſheth thē to know theyr eſtate though nothing, yet that they are the children of God: whereuppon Paule prayeth for the Epheſians, 1, chap, 18 verſe.

1 By this Chriſtians ſhould learne not to miſlike theyr preſent eſtate for croſſes, but to ſearch into it, & they ſhall find matter of great comfort.

2 That neuer any ſauing grace is alone, receiuing is with adoption, ſo as that we finding out one ſauing grace in our ſelues, we may be ſure that we haue more.

3 Adoption is in the beginning of all ſauing graces.

4 We may iudge of our adoption, by our receiuing the Word.

Now followeth the noting of theſe parties: 1 by theyr beliefe, and wherein is the action, or dutie, and obiect.

Action or dutie is *beleeuing*, whereof wee haue ſpoken in another place.

Obiect, *his Name, his, that is the word comming*, as before.

His Name by a manner of ſpeech in the Hebrew tongue,

is put for himselfe, God is his Name, Gods Name is himselfe.

Now *him*, must we vnderstand as before, verse 11.

1 Mark, that first the things that make the word known, are called himselfe, so as that as we vse them, we vse him.

2 That faith is a note of a true receiuer.

3 That faith especially respecteth Christ.

Thus farre for their beliefe, their birth followeth, verse, 13. *Verse. 13.*

Wherein is shewen, whence they are not borne, and whence they are.

They are not *borne of blood, nor of the will of the flesh, nor of the will of man.*

These three branches for substance signifie one thing.

Blood, the Greeke is bloods, that whereof man taketh his beginning of conception, or his beginning to be in the world. Looke Ezech, 16, 6.

Will, is heere strong lust, & concupiscence, as is in creatures for procreation.

Flesh, some part or nature vnregenerate.

Will, againe as before.

In all which the Euangelist would note the vsuall beginning of man.

1 Which first it is good for vs thoroughly to think of.

2 In thinking thereof to keepe a tenor of humility, considering whence we rise.

3 Note the vile lusting of the flesh.

4 Learne to speake vnseemely thinges, comely and honestly.

By this the Euangelist would shew, that the vsuall manner of birth, maketh not one the child of GOD: not but that Gods children are carnally borne, but this is not sufficient.

Quest. How is it said 1, Cor, 7, 14, that theyr chyldren are holy?

Aun. Not morrally, but so as that they may not be hindered of the seales of the couenant.

1 Learne

1 Learne heereby first, not to reioyce in nature, parentage, &c.

2 Presume not too much of good natures.

3 Let parents helpe their children, to another birth.

Now followeth whence they are borne, to wit, *they are borne of God*, where first, we must a little open the words.

God is essentially, Father, as 1, Peter 1,3, the Sonne, as 1, Iohn, 12, the holy Ghost, as Iohn 3,3,5, for the workes of the Trinity, to the creature, are ioynt.

Of, in greeke *ex*, vsually signifieth matter, heere it doth not so, but the efficient, or first worker. In deed naturall parents are so efficient, as of their matter we came, so is it not in our spirituall begetting.

Borne: should better be, begotten, to expresse the greeke word, and the thing heere meant.

The mother properly beareth, heere God is as a father who begetteth: so that the meaning is, the whole holy Trinity, worketh in vs this change.

This being borne, is the same with being the child of God, saue that there is signified one kind of being child, to wit, by adoption, heare by regeneration, there title, heere possession as it were in part.

To better vnderstanding heereof, we may consider the thing, the Author: the thing, *being begotten*; and this in the necessity of it, and in the nature.

The necessity is such as that the Euangelist noteth it, not onely to be commendable present, but necessary, so as without it we shall neuer well entertaine the Word. Looke. Ioh: 3,3,5,7. So as vnlesse we become as litle children, we cannot enter into the kingdome of heauen.

The nature is not a like vnderstood of all, some take it for that which is called sanctification, others for the whole worke of grace, with whom I ioyne. And as it is called regeneration or begetting, so is it like thereunto: saue that generation produceth substance, this doth produce onely qualities, and not all, not powers, but habits, restoring to the power integrity, with ready applycation, to the first and

proper

proper obiect.

Christ defineth it, Iohn,3,3. *to be borne, begotten againe: the kind of it, birth, begetting, the property of it, againe.*

1 *Birth or begetting* in this kind, hath infusion of life, this is called seed of God, 1, Iohn,3,9, to wit the gift of the holy ghost, like naturall heat, this continueth as long as spirituall life continueth.

2 Diffusion of it ouer the whole man, powers, parts, practises, the counter-poyson of originall sin.

The property *againe*, not to the same life as Nicodemus thought, but to another, which is called the life of God, Christ, the inner man the new man. And is.

When a man in any life naturall, ciuill, houshold, solitary, sociall, pleaseth God.

1 When is that? 1, when he is quickning his faith, and repentance.

2 Hath direction for euery particular.

3 Doth euery thing thereafter in Christ.

1 Where marke, that the life of the regenerate, and vnregenerate, may be in the same things.

2 That regeneration stretcheth to the whole man.

Que. But it may be demanded: Is not one regenerate partaker of naturall birth?

Ans. Yes, but so as that which he receiueth from nature, is ordered by the Spirit.

By this it may appeare, that all are not regenerate, and that it is hard to be regenerate.

Thus much of the thing. The Author followeth. *God*: and God only. For there is no begetting, but of the flesh, or God, that which is of the flesh, is flesh.

Now indeed though this new birth be principally of God, yet are there vnder seruing causes, whereof for all that none haue power to worke of themselues.

Obiect. Paule saith, he begat the Corinthians, 1, Cor, 4, 15, and traueled in birth of the Galathians, 4, Galat, 19: was Tymotheus, and Tytus his father.

Sol. Ministerially: not that Paule or Apollos, could doe

any thing of themselues. God gaue the increase.

2 Obiect. Christ sayth, 3. Iohn, 5, we must be borne of water, and the holy ghost.

Solu. Water there doth but expound the worke of the holy Ghost; for as water softneth and cleanseth: so must euery one be, who is borne againe.

In the same is it sayd we must be baptised, with the holy Ghost, and fire, that is, the holy Ghost working like fire, eating out drosse, and enkindling burning loue of all good things.

3 Obiect. It is sayd Tytus, 3, 5. Ephe: 5, 26, that Baptisme regenerateth.

Solu. It confirmeth to the due receiuer, regeneration, nothing els.

So then God alone only worketh effectually, and yet vseth vnder meanes, as that we must neither neglect meanes, nor trust alone vnto them.

Question, why are men in this kind, sayd to be borne of God, as though they were not so in nature likewise?

Answer, for that this new birth is so excellent, as that in comparison of the former, it may seeme to be the only.

Question: whether is faith before regeneration, for heere it is placed before it?

Answer: faith is in a party, before he can know that himselfe is regenerated. One may be regenerat before he hath fayth, as infants.

Thus much for the meaning: the vse followeth.

1 Seeing none receiue the Word, and so are not the childred of God, but such as are begotten of God, it is our duty to indeauour, after this new begetting, and for that none beget themselues, it will be the safest to examin, whether we be begotten, yea or no.

That shall we find by these notes.

1 Grace imitateth nature, which first maketh vital, then others parts.

The vital part of a Christian is Christ, which when it is formed in vs, sheweth our new begetting. Galath: 4, 19.

1, Iohn, 5, 12, he therfore that hath not knowledge of him, faith in him, &c. may suspect himselfe.

2 The party begotten a new, vseth all things of ourward life, by direction of Gods word, to the glory of God.

3 He sinneth not, 1, Iohn, 3, 9, that is, before he sinneth, he purposeth not so to doe, after he hath sinned, he will not continue therein.

4 He is willing to helpe others to be regenerate.

5 He groweth by nourishment of the Word, exercises actiue, passiue.

6 Motion bewrayeth life, spirituall motion is of the heart in prayer.

7 Sence of heauenly things, with ability to put difference betweene them, to take liking of them, and affect them.

8 Hatred of him because it is sin, in our selues, euen the secretest.

9 Loue of the bretheren.

Secondly, marke that this heere is begetting, we are not perfected, nor shalbe heere, only we must labor thereto, and neuer giue ouer though we come short.

Thus much for this eight saying, touching the Word, and his God-head: now followeth his man-hood in the fourteenth verse; wherein we may consider the ioyning of it to the former, and as it is in it selfe.

It is ioyned to the former, by this particle, *and*: which sheweth that this truth heere mentioned, is as necessary as the former.

In it selfe, it containeth 4 speeches.

1 The first, *the Word was made flesh.*

2 The second, *the Word dwelt among vs.*

3 The third, *we sawe the glory thereof, as the glory of the only begotten of the father.*

4 The fourth, *he was full of grace and truth.*

For the first, let vs consider the meaning, the reason, the vse.

The meaning will arise, from the words and phrase, well vnderstood.

The Word is God, as before, contrary to Artius, and other heretiques, who take Christ but for a bare man.

Was, that is, so was as now is, and for euer shall continue.

Obiect. It may be obiected that he died, and so the vnion may seeme to be dissolued.

Solu. No, for though the soule and body were parted for a time, yet neither was seuered from the God-head.

So he was made as not changed, the God-head was not turned into the Man-hood.

As not beeing one mixed of the Manhood, and God-head together, as when bread is made of water & meale.

But by assuming or taking the Manhood to God.

So as that Nestorius deuiding the persons, and Eutiches confounding the natures, doe erre.

Obiect. But it may be doubted whether there should not thus be two persons?

Solu. No, but one, for the Manhood hath no being, nor neuer had of or in it selfe, but in the Word.

Flesh doth heere signifie man, as all *flesh*, that is, mankind is *grasse*.

Now man is body and soule.

Body sensible, naturall, this Christ had, not heauenlie, imaginary, phantasticall.

Soule likewise Christ had, when he said, *My soule is heauie vnto the death*.

Neyther doth he saue that which he doth not take.

So as that Apollinaris erreth, who saith the God-head was in stead of a soule.

By this that Christ had a soule, it appeareth that hee had two wills, not contrary: one of the God-head, the other of the Manhood.

Otherwise then the Monothelites erroniously teach.

Ob. But it may be said: whence had Christ this flesh?

Sol. His body he had of the substance of the Virgin, his soule was created of nothing in the wombe of the virgin.

Ob. The virgin was conceiued in sin, how then could Christ his body be free there-from?

Solu. The holy Ghost who wrought the conception of Christ, did clense that part of the virgin from all sin.

Que. When was he thus made flesh?

Aun. Immediatly when the virgin had consented to the message of the Angell, and said, *Be it vnto mee according to thy word.*

Que. How could the body be ioyned to God?

Aun. By the soule.

This is the meaning. The reason why this was doone in time, is, for that it was ordained before all time.

Que. Why did God ordaine this meanes?

Aun. Not for that hee could not haue appointed some other, but for that this seemed best to him, for to manifest his mercie, and iustice: by his mercy in giuing his Sonne, his iustice, in not sparing him: his iustice, that man offending, should satisfie in dooing and suffering, his mercy in procuring, that God should enable the Man-hood so to do and suffer.

1 The vse is manifold. First to teach vs the loue of God, and care for our saluation: for hee giuing such a notable meanes, how can we doubt.

2 Consider our honour and prerogatiue, to be as it were the brothers of Christ. Heb, 2, 11.

3 Learne how to approch to God, by the man Christ.

4 Know that Christ can haue compassion of vs, hauing had experience of our infirmities. Heb, 2, 17, 18.

The second speech followeth. Wherein we may consider the meaning, the vse.

For the meaning, know first, that the Word made flesh must be repeated.

Dwelling doth signifie, as in a Tent or boothe, whereby the fickleneſse, and vncertaintie of our life is implied, and where as it is said *he dwelt*, the meaning is, hee dooth not so now in person.

Among vs, is not onely in our nature, but in our presence: *our*, who are Apostles of Ierusalem, of Iudea.

Now he so conuersed, as Acts, 10. 38.

1 Make this vse then. First to follow his humilitie, Phillip.2,5.

2 In our conuersing, to take occasion of dooing all the good we can.

3 Know that as Christ dwelling among thē, & they not profiting, their sinne was the greater: so will it be with vs, or any, amongst whom Christ any way or while dwelleth.

The third speech followeth, *And we saw, &c.* wherein is set downe what is said of Christ, and how it is confirmed.

It is said of him, that he had glory, as of the onely begotten of the Father. It is confirmed in that he saith, *we saw it.*

That which is said of Christ, hath the bare thing, or the measure, the bare thing is *glory*, the measure in the rest.

Glory to speake properly, doth signifie naturall brightnesse, as the glory of the sunne, &c.

Now for that the greater the brightnesse is, the more is the excellencie of the thing whence it commeth, therefore glory doth signifie bewrayed excellencie, & heere bewraied diuine excellencie, which Christ had, 17, Iohn 5, so as that Iohns meaning is, we saw him to be God, & easily perceiued it.

The measure is, of *an onely sonne of a Father.* Father doth heere signifie God the Father, *of*, distinction of person betweene the Father, and the onely begotten.

Onely begotten, who is to haue all that which the Father hath.

Christ is sometimes called the onely begotten sonne of GOD, in respect of the diuine nature, which of all Gods sonnes he onely hath. Others are sonnes by adoption & fauour.

Sometimes, first borne, in respect of the humane nature wherein he excelleth all other.

Ob. But how doth this (will some say) increase the glorie?

Solu. The Fathers glory is infinite, the Sonnes is equall: therefore it is very great.

Besides, this glory is increased by the particle *as*, which signifi-

signifieth truly not onely likenesse, so else where.

It appeareth from hence, 1 That the VVord is GOD, 2 That he is a person distinct from the Father, 3 That hee is equall to the Father.

Now followeth how it is confirmed, *we saw*, that is, often and wistly looked vpon. VVee who conuersed with him, to whom God gaue eyes to see. All did not perceiue this.

Que. How could they perceiue it?

Aun. By his wonderfull works.

See 1, that it is not sufficient to be in meanes, vnlesse God open the hart.

2 The chyldren of God by meanes labour for strength of fayth.

The fourth & last speech is, that Christ *was full of grace and truth.*

VVherein is the { thing. / measure.

The thing { *grace.* / *truth.*

Grace, the holy Spirit without measure in himselfe, whereof hee giueth to his, whereby they profit to saluation by meanes.

Truth, presence of good things, not as by Moses, in shadowes and shewes.

So as that we should seeke to Christ for both these.

Thus farre the summe, and briefe of the storie of the Gospell.

Now followeth the setting downe at large, in the speciall branches thereof.

All is of Christ. Christ is set out in his harbinger or forerunner Iohn. Or in his owne personall presence.

The things of Iohn or Christ, are neyther summarilie, or in part set together, but intermedled, and mingled the one with the other.

First, mention is made of Iohn, 1 for that hee was prophecied

phecied to come before Christ.

2 For that he was before Christ in time, in the flesh.

3 Being to be witnesse to Christ, it was meete his person should be knowen, that the sufficientnesse of his witnesse might appeare.

4 The birth of Christ, being to be of a Virgin, might somewhat be made more probable, when it should be knowen that two old folkes (whereof one was barren) should haue a child, Luke, 1, chap. 5, verse.

The first thing deliuered of Iohn, is his conception, 1, Luke: from the beginning of the 5 verse, to the later end of the 25.

In all which are three things, 1, Somewhat before the conception, to the 24 verse, 2. The conception it selfe, verse, 24, 3. Somewhat immediatly after, verse, 25.

That which is before the conception, is the making knowen his Parents, by whom he was conceiued.

His parents are made knowen, { ioyntly, / seuerally.

Ioyntly by their time, their godlynesse, not hauing of children.

Seuerally, the husband; and first from his kind of life, generally, that he was a *Priest*, 2, particularly, of the course of Abia: 3, by his name, 4, that he was married, 5, that to him this conception was foretold.

The Wife, 1, by her stocke, that she was of the daughters of Aaron, 2, by her name, she was called Elizabet.

The time was, *In the daies of Herod, then King of Iudea.*

Where we may consider how the time is called, and how it is further made knowen.

It is called in the Greeke *daies*: by an vsuall manner of speaking in the scriptures, belonging to the Hebrew tongue, for that a day was the first difference of time.

1 To teach vs that time, and things in time, are but momentary, and but for a day.

2 That

2 That good Gouernours raignes, are but in daies, so as that in them, we must not be secure.

3 That Tyrants shall no continue for euer, that we should not be discouraged.

Question. But what speciall time was this in?

Answer. About the 31 or 32 of Herods raigne, when he grew to be most outragious, murdering Salomes husband, and sonne, the 40 gentlemen, and their teachers, yea euen his owne sonnes Aristobulus, & Alexander, and a little after the Sanhedrim, and infants of Bethlehem.

Question, why is this time thus noted?

1 Answer, to teach vs first: that though tyrants rage neuer so much, God will haue his Church and number.

2 That the godly will not giue ouer their profession, for feare of Tyrants, but in corrupted and corrupting tymes, wilbe the same.

3 That God in such disordered times, taketh knowledge of such as truly feare him, so as that they should not be discouraged by any aduersaries.

This time is further set out, 1, by the person in it, and by his calling.

The person is named *Herod*, his calling *King*: and that, *of Iudea*.

There were three Herods mentioned in scripture.

One in the Acts 12, Herod Agrippa, I take it the graund child to this.

Another, who cut of Iohn the Baptistes head, called Herod Antipas.

The third, this: the sonne of Antipater, by his fathers, and by his owne meanes; called the great for his victories, buildings of the Temple, Sebaste, Amphitheatrum, &c.

He is noted to be King: to put a difference betweene him, and other gouenours before him, for his father Antipater, was but deputed by Cæsar. The Assamonæi, had not this title of King.

Now this man the Senatours of Rome made King.

Iudea, is opposed (I take it) to the territories of Samaria,

and was the place of the visible Church.

Marke what greate places in the world, wicked men like Herod, may mount vnto, 1, so as that we need not enuy them, neither thinke these outward things the best.

2 Know that if vnder an euill Prince, Zachary and Elysabeth were good, what should we be in good lawes and Gouernours?

3 And seeing that Iudea came to Herods gouernment, let vs take heed, least that by our sinnes we procure the like iudgement to our selues, and if the same befall vs, let vs labour beforehand for so much grace, as may make vs hold out therein.

Question. But why is Herods being King mentioned?

Answer. To shew that Iacobs prophecie, Genesis, 49, 10, is fulfilled.

Question. Was not the scepter gone from Iuda in the Machabees time, who were of the Tribe of Leui?

Aun. They were but keepers thereof in dangerous times.

Againe, it is not meant (I take it) that the Gouernour should alwayes be of Iuda, but that among the people of the Iewes, in this Herods time, who was the first king of Iudea, it was others.

1 Heere we see the certainty of things fortold in the scriptures.

2 That promises to the Church for outward things are not for euer.

3 This were enough to proue to a Iew that Christ were come.

Thus much for the time: the next mentioned is the man, for his kind of life generally that he was a *Priest*.

A Priest was as is discribed, 5, Heb, 1, and represented Christ.

He was *of the order of Aaron*, this order ended when Christ dyed.

Priests were not in that time contemptible, but of good regard succeeding into the roome of the duty of the eldest sonne:

sonne: so was Aaron the elder brother, Priest.

Quest. Are there no Priests now?

Aun. If you speake of Priests vnproperly to offer spirituall sacrifices, all Christians are Priests, but if you speake properly, there are none since Christ.

Quest. What thinke you of the Priests of the Romish Church?

Aun. As of Ierobohams Priests, they haue filled their owne hands, and haue no calling, and whereas they pretend to be after the order of Melchisedec, they shew themselues vnlearned and wicked, for there was no order of Priest-hood according to Melchisedec: but as Melchisedec is mentioned without father, mother, genealogy: so is Christ: againe, so to be, dooth properly belong vnto Christ.

1 Know from all this there is no reconciliation without Christ, whom the Priest did represent.

2 That then Priest-hood was no disgrace, why should ministry now be?

3 Vse wisely the name of Priest, of *Prest*, or *Proestos*, not of *Sacerdos*.

4 Since Zachary executed the Priests office, in such times when he saw litle fruit, and might be discouraged, let vs all learne to keepe our stations, wherein we are set of God, going cheerfully on in our duties, committing successe vnto God, though many discouragments incounter vs.

Particularly, he was *of the course of Abia*. For better vnderstanding heereof, looke, 1, Chron: 24. Whence it appeareth that Dauid ordained 24 courses of Priests, euery one to serue his weeke or fortnight, as may appeare, 2, Chron: 23, 8.

The course of Abia was the eight of those, 24.

Dauid distinguished these thus, not only by his Princely authority, but inspired by the holy Ghost, being to giue his best directions to Salomon, who should build the Temple, whereto Gods solemne worship should be tyed, after a long time it had beene in a flitting Tent or tabernacle.

Thus hee dooth, 1 That no Prieſt (though there were many) ſhould be idle.

2 That the burden beeing borne by courſe, and not alwaies lying vpon one, might be the better borne with longer continuance.

3 That things beeing done by courſe, none might be grieued, troden downe too much, or grow inſolent, being lifted vp aboue his brethren, but all might be done louingly, and brotherly.

1 Kings may doe no more in Church matters, then they haue warrant for, by Gods word and Spirit.

2 No Miniſter in the Church ſhould be idle, but worke in due time.

3 It ſhould be prouided they might ſo worke, as that they might continue the longeſt for the moſt good of the Church.

4 There ſhould be no inordinate ſuperioritie among them.

His name was Zachary, wherein we may conſider the very name, and why it is recorded ſo to be.

Zachary ſignifieth remembring GOD. Some thinke it was he mentioned, Math, 23, 35, ſlaine betweene the Temple, and the Altar, but they haue no warrant ſo to think.

Sure it is this name was well liked, for that the friendes would haue had Iohn to be thus called. It ſhall therefore concerne thoſe who giue names, to giue ſuch as may put in mind to the caller, called, or hearer ſome good.

It is here recorded ſo to be. Firſt, becauſe there were but few at that time ſo godly. 2 To ſhew that God keepeth a record of his. 3 That we might haue them as Preſidents, whom we might follow, and be like.

It followeth, *that hee had a wife:* which meaneth, that as himſelfe, ſo his wife was maintained by his Prieſts office, not onely ſo, but their whole charge.

Que. It may be demaunded, whether it be not as lawful for ſuch as attend the word and Sacraments now, to haue wiues, as it was for the Prieſts?

Aun. Yes all alike, for that there is nothing against it in the word, but for it, as might be shewed, and cannot be denied by the Papists themselues: who teach that to forbid (as they speake) Priestes marriage, is not diuine, but Apostolique, or Church-law.

They know that none of vs now doe take the vow.

Quest. But what say you of their Priests, whether may they lawfully marry, or no?

An. If they made a vow of single life, and cannot keepe it, they ought to marry.

But see their reasons whereupon out of Scripture theyr Church inioyneth single life.

1 They abuse this very place, Luke, 1, 23, and 1, Chron, 24, for that they say when they ministred they were from their wiues. Aunswere. They were indeede from theyr vviues, especially those vvho dwelled not in Ierusalem, where the seruice was to be performed, not for any thing, but that the distance of place hindered, as such as goe to the Tearme at London, leaue theyr wiues at home.

2 That 1 to Titus, a Bishop must be *Sophron*, the vulgar translateth, continent. Aun. Vnproperly, for Paul requireth the same in vviues, 1, Tim, 3, 11, and in young men, not dissvading mariage, but that they should be of sound mind, and graue cariage.

3 The 2, Tim. 2, 4, *None that goeth on warfare, entangleth himselfe with the businesse of this world.*

Aun. This may concerne Leuiticall priests as well as any, whose seruice is called warfare, and yet they were married. It is spoken of all Christians who war against satan, the world, the flesh. Hee who doth but vse Gods ordinance, no more entangleth himselfe this way, then he who eateth and drinketh.

Indeede if he wrap himselfe in an vnequall match, he entangleth himselfe: but if beeing sufficient, and dooing his dutie, if he be faine to seeke maintenaunce, it is the Churches fault.

4 The 12, of Exod, 11, they who eate the Passeouer had

their loynes girt, the loynes beeing the seate of lust. &c.

Aun. Those were not Priests all, againe symbolicall diuinitie will not beare argument. But who knoweth not that at the first Passeouer they were presently to passe, and therefore were theyr long loose garments trussed vp.

5 The 28 of Exod, 42, the Priestes must haue breeches, *ergo.*

Aun. It was for their loose and open garments, least mounting the Altar, some vncomlinesse might appeare.

6 The 1, Corin, 7, 5, they must forbeare to prayer. Now Priestes alwaies pray, or are about holy things.

Aun. That place is of all Christians married, who are bid to pray continually, but it is onely meant of extraordinarie prayer, and fasting.

7 The 1, Sam, 21, 4, Ahimelech would not giue hallowed bread, vnlesse they had kept themselues from women.

Aun. The parties were not Priests, but souldiers, or such like. Neither for any thing, but in regard of legall pollution, whereto women often fell, by occasion whereof, who so touched them were vncleane.

These are their cheefest reasons out of Scripture, whereby it appeareth how iniurious they are, without any great colour to theyr owne company.

Now followeth concerning the wife: First, that shee *was of the daughters of Aaron.*

Daughter is of the posteritie: for Aaron was diuers hundred yeeres before her. Aaron was chiefe Priest.

Quest. Did Zacharias take her, because hee was bound to take in his Tribe, as other were?

Aun. No, for Priests might marry in any Tribe.

Quest. Why then?

Aun. Most likely for her grace and godlinesse, though being of the Priests stock, she could not haue much wealth for her portion.

1 Marke first how God and the world differ. Hee gaue liberty to the Priest to marry any where, we think any wife

almost

almost too good for a Minister.

2 Learne how to choose for grace and godlinesse, rather then credit or portion.

Her name was Elisabet, shee is named for the same causes that Zachary was, as before.

Now foloweth ioyntly their godlinesse set { downe, out, } { *both iust before God. walking, &c.* } *Verse. b.*

In the setting downe, we may consider the { persons. the things said of them. }

Persons, *both Zachary, and Elisabet*, not one onely, but both, and that at & before their marriage, as afterward carrying with them theyr whole family, so continuing verie comfortably.

1 Learne, that it is not sufficient for one: both married, must be iust.

2 Yea before theyr mariage, which must be in the Lord, it is an hard aduenture to set vpon one vnreclaimed. Remember Salomon.

3 They must haue a care of their family.

Hauing exercises of religion with their family, procuring that duties of particuler calling be done according to godlinesse: and that their family bee brought to the publique exercises of Gods worship.

4 They must hold on theyr course, nothing must make them intermit.

5 Now such a couple cannot choose but liue most comfortably, growing in assurance of their owne saluation, procuring others: alwaies whetting each other to good, and comforting in GOD, expecting all blessings in marriage, more easily bearing all crosses incident therevnto.

The second thing said of them is, that *they were iust before God*. And heere is the vertue, and the triall thereof.

The vertue is *iust*, triall, *before God*.

Iust a party is, who doth iustice.

Iustice is obedience to the truth of God. Iustice is eyther particuler, or generall.

Particu-

Particuler, is to the second Table.

Generall, is obedience to the whole Law:

Generall iustice is heere meant. This may be considered as it is, by imputation, or renouation.

Iustice by imputation, is when all Christes righteousnes is reckoned or imputed to one.

Iustice by renouation, is when by the worke of the holie Ghost, one is renewed to doe the Law, this is commonlie called sanctification.

Que. By whether of these two are they heere said to be iust?

Aunsw. By both: by the first, because it serueth to acquit them before God, and to procure theyr acceptation to life euerlasting.

By the second, because by it they shew themselues to be righteous, both before God and man, & this lattter is principally meant.

One is so renued, when hee knoweth, loueth, and doth the will of GOD himselfe, and all his beeing accepted in Christ.

Now this thus said of thē, is so to be vnderstood, as theyr chiefe studie and indeuour, and principall care to be and continue iust.

So as that the duties of their particuler calling, rightly performed, are practises of this iustice.

Thus must euery of vs doe.

In single or married life, indeuour chiefely to be iust.

2 Indeuouring to be iust, we must be renewed in all obedience.

3 Begining of iustice, is from hauing Christ his iustice to be reckoned ours.

4 The duties of ones calling vpon dayes for them, are (being rightly performed) iust deeds, and must be followed.

Quest. May not one intermit the duties of his calling?

Aun. Yes: Being hindered by some crosse, for necessary refreshing, and for to doe a religious duty.

Que.

Quest. In what respect may one on the working day, intermit a duty of his calling, to be at a religious duty of prayer and the word?

Aun. 1. When commodity appearing from his calling is vncertaine, the benefit of religious duty being certaine.

2 When the duty of the calling intermitted may be recompensed by rising earlier, spending lesse, and working harder.

3 When one findeth in himselfe, that he is not sufficiently furnished with saving grace, he ought first to seeke therefore.

The triall followeth, *before God.*

God is an infinit spirit seeing all things.

Before: or in his presence, a borrowed speech, taken from men, in whose eyes when things are sayd to be done, they are done before them: this sheweth Gods knowledge.

Gods knowledge, signifieth Gods perceiuing, and approuing of the thing: so Gen: 1,17. 2,Sam:16,21.

Not that they deserued any thing thereby, only they were accepted in Christ, themselues remembered they had to doe with God, approued themselues to him, and had comfort in him.

1 Know that whatsoeuer we doe, we are vnprofitable seruants.

2 In all duties remember we haue to doe with God.

3 We must be sincere. So may we iudge our selues to be,

1 When we trauaile more with our owne harts more to be so, then any thing, caring for the witnesse of our conscience more, then the estimation of others.

2 When we are the same alone and in company, &c.

3 If we neuer be lifted vp in the conceit of our iustice, to thinke better of our selues, or worse of others.

4 When we are willing to be tryed.

The further setting out of this their godlinesse followeth, and is in expounding of the former, for in that they were sayd to be iust, the meaning is, *that they walked in all the*

commaundements of the Lord.

In that they were sayd *to be iust before God:* the meaning is, *that they were without blame.*

The former part expounding their iustice, is taken from their life led according to Gods word.

1 Learne that first mens estate must be iudged by their life.

2 Life must be ruled by Gods word.

The expounding and making more playne their being iust, is from the framing of their life to Gods word; wherein we may see whereto they did conforme, & in what manner.

They did conforme their lines, to all the commandements, and ordinances of the Lord. The Lord is the true Iehoua.

Commandements and ordinances are two names, which set out the word of God. Commandemēts signifie the morrall, ordinances the ceremoniall law.

The ordinances are called in Greeke *Dikaiomata*, as you would say, righteousnesses, whereupon some gather, we may be iust before thereby.

Dikaiomata is the same Word which the 72 Interpreters in the old testament, put for *Kukkim*, which when men indeuour to keepe with the morrall law, good reason they should be counted iust, but that none could fully keepe them, see Actes, 15, 10, where they are called a yoake vnportable.

Now these commandements and ordinances are written, named, not some but all, and euery of them.

Quest. Can a man keepe all Gods commandements?

Aun. Not of himselfe, but in Christ.

A man may be sayd to keepe all, when Christ his keeping of all is imputed to him; when himselfe is renewed to keepe all, as the Word requireth.

The Word requireth keeping of all, { legally, / euangelically.

Legally

Legally, to the vttermost with the whole man, so did neuer any but Adam before his fall keepe them, and Christ.

Euangelically, when one is renewed by Gods Spirit to like them, to indeuour to keepe them, and be sory when he cannot.

This is heere meant, so may one keepe them, not to deserue by them.

The order may be marked, morrall are set before ceremoniall.

Learne hence: 1, that our life must be framed according to the written Word.

2 We must indeuour in all Gods commandements, not neglect the least.

3 Greater duties must be done first, and with greater care.

4 Neuer looke to deserue any thing by your working.

The manner followeth *they walked*. Metaphor: that is, liued; whereby is implyed.

1 First, they ordered euery particular thereafter.

2 They neuer swarued from the Word.

3 They continued in it.

4 They went forward.

5 Looked to their iorneyes end in heauen.

Now followeth the exposition of *before God*: that is, *without reproofe*.

One liueth without reproofe, when after his effectuall calling, he cannot iustly be charged with any grosse open sin before, or of men.

Learne 1. That it is possible for a man by grace in this life to come to this estate,

2 Men must haue a care as well of good name as good conscience.

3 The most vpright must looke to be exercised with false surmises.

4 What the practises are of one that desireth to liue without reprofe.

And those are, 1 To be vndoubtedly assured of the for-

giueneſſe of his ſinnes, and of his vnfained conuerſion vnto God, and often to renue this his aſſurance. 2 To beware of ſin in reſpect of God, and his owne conſcience.

3 Through very hatred of ſin not to offend. 4 Not to fal again into the ſame offence. 5 To ſhun a mans proper faults whereunto hee is moſt addicted. 6 No not to commit the leaſt of all. 7 In things lawfull which are not neceſſary, not to be much conuerſant.

8 Not to intermedle with other mens matters: but look what he is called vnto which is needfull, that to doe. 9 To take heede of all appearance of euill. 10 Yea to auoyd euen the occaſions of ſinne.

5 Marke that godlineſſe hath authoritie, it ſhall haue witneſſe from the wicked.

6 Since thoſe people among whom Zachary and Eliſabet liued, did not depraue them, but gaue them their due for reputation, let not vs miſconſter the godly carriage of our brethren.

7 What ones dutie is when he is thought amiſſe of.

It ſhall be the part of a Chriſtian man when hee is ſlaundered by others, to retaine charitie and patience.

1 To ſift himſelfe whether hee hath not ſinned in ſome other kind, that he may ſeeke for pardon for it at the hands of God.

2 To lift vp his mind from the accuſer vnto GOD, by whoſe wiſedome all things are ruled, and what hee willeth, diligently to ſearch, and to performe.

3 To be grieued more with the ſin of the ſlaunder, then with our owne loſſe.

4 Not to be diſcouraged from endeuour in well dooing. For that is the deuils intent, by this meanes to make vs recoile.

5 Not to ſeeme to take knowledge of it, that it may ſpread the leſſe, and that our aduerſaries may not from our griefe gather the more ioy.

Verſe 7. The third thing ſayd of them ioyntly, is their partaking in the ſame croſſe of not hauing children, as ver. 7. where are repeated

repeated the parties, and their crosse set downe.

The parties as before Zachary, and Elisabet iust, &c.

1 Gods children are subiect to the same outward discomforts whereto other are, so as they must looke for them.

2 Walking in Gods commandements the crosse may fall vpon one.

1 So as that iudge no man euill for his crosse.

2 And as in thy crosse, it is good presently to examine thy hart for sin, so doe not thy selfe that wrong to thinke, that if thou haue repented for sinne, God is yet angry with thee.

3 Both married parties may be yoaked in one crosse.

Their crosse is that *they had no child: because &c*, where is the cause, and continuance.

This is noted as a crosse comming from God, children are the good blessings of God, and euery thing that hath life, hath gift to bring forth it like.

Children doth God promise and giue to Abraham and others as a fauour.

Indeed the want of children doth not straight way argue the anger of God, they are but a common blessing to the good and bad.

Euen in this kinde, Zacharie and Elisabet had more cause of griefe; others, though they had not many, yet might haue a sonne, these had not so much as a daughter.

Que. Why did God deale thus by them?

Aun. It is enough that he did this: neuertheless he did it to shew,

1 That they were not iust onely for reward, as the deuill chargeth Iob.

2 To teach them that children are the gift of God.

3 To stir them vp to pray.

4 And make them thinke of their dutie to children as to make desire for children.

1 Know then that God stayeth from vs children, and bringeth such other crosses.

1 So as that we must needs thinke them good; which

God doth inflict. And should beare them patiently.

2 Children are the fauour of God, & the more the greater, so as they are too blame, who thinke them a charge, or beeing married, would haue none.

3 Gods children may want of the common fauours, as children, &c.

4 In the crosse God maketh them drinke deeper then others. Others may haue sonnes or daughters, these haue not so much as one daughter.

5 Yet marke they are righteous, and want nothing to euerlasting life: so good is God, though he depriue of outward comforts.

6 As they want the comfort of good children, so are they free from paines, cost, care, and haue not the griefe which commeth by euill children.

7 Men should when they want children, or are vnder any crosse, know the thing they want is Gods gift, pray for it, vow it vp to God, if God shall giue it them, as Hanna did her Samuell.

This is the crosse: the cause followeth, *because that Elisabet was barren*, and heere is the person, and the thing: the person, *Elisabet*, as before.

The thing, *that she was barren.*

Barrennesse is naturall vnabilitie to conceiue.

This is noted as a blemish in Elisabet, not onely for that children are a benefit, but for that the Iewes were much giuen to outward things, and that most of the Iewish vvomen were very fruitfull, and they were the more desirous to beare, for that (as some thinke) euery of them looked to beare the Messias.

Now this crosse is the more grieuous, for that it crossed them of one of their chiefe intents in vndertaking of marriage, namely children.

And could not be but occasion of griefe, between a maried couple.

And yet this blemish was without any fault of Elisabets, beeing in her by nature, or the worke of God.

See 1 how it pleaseth God, to let his children be vnder some reproch, and kind of infamie. Sure for their good, to make them walke humbly with their God.

2 God many times crosseth a man in his good intents, & desires to teach vs wholy to resigne our selues ouer vnto him.

3 As Zachary and Elisabet for all the barrennesse and crosse, continued their iustice amongst men, and kindnes between themselues: so must we in what domesticall crosses soeuer.

4 It is a great comfort, howsoeuer we beare some blame, that the fault yet is not ours. Elisabet had shame amongst women that she had no child, yet was it not her fault, but naturall barrennesse: the like will be a great comfort vnto vs in the like estate.

The continuance remaineth: *both were well striken in age*, that is, this want of children continued, till they were well striken in yeeres.

Now sure it is (no doubt) that they often prayed for children, and might seeme now to be out of hope.

1 God is wont to hold his children long time vnder the crosse, so as that they ought to prepare strength to cõtinue and hold out.

2 When Gods children pray for outward things, he doth not presently giue them: the exercise of their faith, and hauing other spirituall things are better.

3 When things seeme past hope, God can worke.

The fift thing particulerly set downe touching Zachary is, that to him the tydings of Iohns beeing to be conceiued was first brought, and that from the 8 verse to the 23. *Verse, 8.*

Wherein is the tydings themselues, and that which immediatly followeth vpon it.

The tydings are from the 8 to the 21 verse.

In the tydings are the time and messenger.

The time 8, 9, 10, and this is particularly set down to be *when going into the house of God he burnt incense, while the people was praying.*

More

More largely set out, in that it was a part of his Priests office before God *as his course came in order, according to the customs of the Priests office by lot.*

This latter standeth first, and therefore will wee consider of it first. It hath foure speciall poynts in it.

1 That Zachary executed the priests office before god.

2 He did this as his course came in order.

3 There were certaine customes of the Priests office.

4 He did this by lot.

The first hath what he did, and how.

What, *he executed the Priests office*: how, *before God.*

A priest as before, representing Christ.

Executing the office, is not onely to haue the credit and profit of the place, but to doe the dutie, how troublesome soeuer it seeme.

1 Learne Gods goodnesse to the Church, that euen before Christes comming, hee left not the Church without instruction in Christ.

2 We must be as ready to beare the burdens of duties, as to haue the credit and profits.

3 No trouble should hinder vs from dooing our dutie.

4 This message was brought to him, when he was in the duties of his calling, so as that it is good to attend on them.

Before God: as in the presence of God, not onely as this was a religious dutie, but as of his calling.

1 God indeede is after a speciall sort present in Church assemblies, so as we should with desire resort thether, and with reuerence continue there.

2 In any dutie of any calling, a man should carry himselfe, as to God.

The second poynt is, that he thus did, *as his course came in order.*

Of these courses and order, looke verse 5.

It is said *his course*, not that hee rushed into another mans course.

Iosephus writeth that in his time, the number of parties in some one of these courses was 5000, so as though Za-

charias

charias had not executed this office, some other of the order likely might, or he might easily haue got some other, for consideration to haue supplyed his roome. Greater is his commendation, that though these courses had long agone been ordained, the executiō of the duties was not neglected.

1 Learne not to intrude into another mans course.

2 We must not as many doe, when many are ioyned in one duty, put it off to others. It is too true a saying, that which all men care for, no man careth for.

3 Yea we should, all that we possibly could, doe our duties our selues.

4 In no case should time continued, make duties discontinued.

5 Most probable it is, that Zachary in the time of breathing till his course came, he prepared himselfe to be the better furnished, for the next time to doe his duty; so should euery of vs.

1 The best preparation is, first by disburdning of the mynd of other thoughts.

2 By seeking to God for grace by prayer.

The third poynt is: that he thus did, *according to the custome of the Priests office.* *Verse, 9.*

Of the priests office, we haue heard before.

Custome, is often practise.

Custome is { diuine, humane, } renewed by authority of { God, man.

Humane are then good, when not binding conscience.

They are to edification: comly without scandall.

Both these no doubt Zachary obserued.

It was very much that custome caused not, that Zachary did his duty with lesse care, and conscience.

1 Marke, first the best custome is from God.

2 Good men must keepe good customes of their places, being perswaded of the lawfulnesse of them in their heart, not giuing scandall to others.

3 Often doing a duty, should not make vs doe it the more

slightly.

Therefore, let vs remember Gods commandement to doe it.

The necessity we haue of doing it.

The fourth poynt is, *that he did thus by Lot.*

It may be demanded, whether he did the Priests office, according to the Lot that fell to Abia, or this of offering incense, for some think the number of the Priests increasing, and many duties being to be done, as offering the lambes in sacryfice, looking to the lights, burning incense, &c, all which one could not well doe; they cast lots therefore who should doe which, and to burne incense fell to Zacharias. This opinion is not much amisse, if any place of scripture would giue light vnto it.

But yet I thinke the former is meant, 1, because the scripture (that I know of) no where mentioneth the latter.

2 Secondly, the former is manifest, 1, Chron, 24, 7, 10, verse.

3 Besides the labour of al was not so much, but one might well doe all, hauing helpe of the Leuits, as they were wont to haue.

A lot it is certaine was vsed.

I omit to speake of the manner of casting lots.

The word of God teacheth that they were neuer vsed:

1. But in very great matters, such as were godly. Looke Leuit, 16, 8, Iosh ua, 7, 16, Acts, 1, 26.

2 To find out immediatly the will of God. Prouerbs, 16, 33.

3 With great reuerence, hauing prayer before, Acts, 1, 24, 26.

Indeed the souldiers cast lots for Christes garment, Ioh: 19, 24.

Hence some godly learned haue gathered, that it is not seemly for a Christian to vse lots in sport.

For better vnderstanding: know that lots are of 4 sorts.

1 Diuine, appoynted and vsed by God, these are commended of all.

2 For

2 For diabolicall diuination, as Haman; these are condemned of all.

3 Politicall for choise of Magistrats, in cases of war, these are tollerated.

4 Ludicrous for sport, these are called into question of most, let vs try whether they be lawfull, yea or no.

1 Hierom saith: a lot is hidden and incomprehensible predestination, ruled by God, who dare play with this?

2 There cannot be shewed any warrant for it in scripture, by precept, practise, generall, speciall, expresse, or implyed, &c.

3 The scripture noteth wicked men to haue vsed them so: Psal, 22, 18, Iohn, 19, 24.

4 I see not but that a man may as well iest with the word, sacraments, oaths, and such like.

5 Gods prouidence ruleth in all things, and therefore it may be sayd other exercises should by this reason be forbidden. Indeed Gods prouidence doth rule euery where, but in the most though, by meanes, but in a lot immediate. Now to dally with that is dangerous and vnmeete. For example: we all liue by the gouernment of Queene, and Counsaile, should euery child, and wanton doe well, who would call the Prince & counsaile personally to determine their sports.

6 Learned men hold then are lots only lawfull, when they are necessary: what necessity is there for play?

7 The difference betweene learned men, cannot but make men doubt whether it be lawfull, yea or no: then to vse them doubtingly is sin.

Other reasons might be brought.

Of this kind are dice, cards, tables, drawing of cuts, lotteries, &c.

1 We are to be desired to forbeare them.

2 We must vse Gods ordinances with reuerence.

3 And as the lot determined the will of God, we must labour in all our affaires to be perswaded thereof towards vs.

The time it selfe particularly set downe followeth, and is, *While he burnt incense, when he went into the Temple of the Lord, &c,* verse, 10.

Where are things done in time, and the order of time.

Things done, *burning incense, and the whole multitude continuing, &c.*

The order is *when, or after he went into the Temple of the Lord.*

Burning incense: is to make (as we speake) perfume by burning, this was according to Gods commandement. Exod, 30, 7, 8.

There are two incense *burnings* mentioned in scriptures, commended by God.

One daily by the ordinary Priests, intercessory; Exod, 30, 8, 10.

The other yearely the tenth day of the seauenth month, by the high Priest, propitiatory with blood. Leuit: 16, 11, 12.

These are distinct, and therefore the quotation in our Bibles of the 30 Exod, and 16 Leuit: to this place are not fit.

It may be demanded wether of these two incense burnings is heere meant.

Some say the later, and therefore also iudge that Zachary was the high Priest, vnsoundly.

1 For Luke calleth him barely the Priest not high, which he would not haue done, if he had beene the high Priest.

2 He did this by Lot: so did not the high Priest.

3 Then should he haue gone into the most Holy, which is not mentioned, and therefore not meant.

4 This his perfuming, was intercessory, as may appeare by the peoples praying in the meane while.

5 Zachary went home into the country, the high Priests house was in Hierusalem, looke Adrichom, 15, 1.

6 For the propitiatory, God gaue order that none should be in the Temple, now there weare a great many.

7 The high Priest at this time might be named, Matthias

the

the sonne of Theophilus.

This incense burning was the former.

It was ceremoniall, as may appeare, Exod, 30.

The substance hereof, and of others was Christ making intercession for vs. Now indeed to compare it with Christ, it was but base.

Yet was it very sweet. Looke Exod, 30. 34, 35, 36, 37.

It was burnt in the morning and euening. Looke Exod. 30, 7, 8.

I gather then 1 That the Papists haue no colour for their Frankincense burning at their masse, frō this place or such others.

All ceremonies were mortall in thēselues, died in Christ, were deadly afterwards.

2 Christ is our Mediator, not onely of redemption, but intercession. Ephe. 5, 2.

3 How base soeuer Gods ordinances seeme, they must be vsed with reuerence and diligence.

4 As the perfume smelled sweet, so dooth Christ in the nostrils of God, and we in him.

5 As this perfume was daily, so should we seeke to God in Christ euery day.

6 As this was euening, and morning, so should be begin and end the day by prayers to God in Christ.

The order is, (for it is heere best to take the wordes as they lie) *when, or after he went into the Temple of the Lord.*

Not that he had not his priuate prayers before.

This order noteth the place, the place is marked by his comming to it, and the owner of it.

The place is *the Temple whereto he came*, the owner of it is *the Lord.*

The Temple most vsually taken, is the whole building, first founded and beautified by Salomon, reedified in the time of Ezra and Nehemiah, after repaired by Herod the great, spoken of before, for the solemne worship of God.

1 It had three parts. The first the outermost, called the Court, where the people kept theyr assemblies, called Salomons

lomons porch, where Christ and his Apostles preached, whence Christ draue the buyers and the sellers.

2 The second called the Holy, where the Priests burnt sacrifice and Incense.

3 The third, called the most holy, where was the Arke, whetherto went once a yeere the high Priest, to make reconciliation for the people.

This Temple was a type of Christ.

This manner of distinction was ceremonious, and for those times, as the Author to the Hebrewes noteth, 9, 10.

The temple heere so called, is the second roome or distinction.

So as that the Papists haue no warrant for distinguishing theyr Churches (as they do) into body, and Chauncell, &c, hauing no warrant of commaundement.

Obiect. Gods Temple was so: therefore.

Solu. God directed it so. The case is not like, when the Priest was in the holy, or most holy, nothing was said, so as the people were not defrauded of edification: in the Papists Churches, most is done in the Chauncell, which the people heare not, but walke vp and downe in the body of the Church.

To this Zachary came first, not onely dooing the dutie, but in manner and forme as it should be, the like must wee doe.

2 He was not content to be in the place, but to doe the dutie substantially, no more must we.

3 Though the Temple were then euen a den of thieues, hee did not for his part forbeare to come, to due his dutie commaunded.

Why then should we forbeare Gods ordinances for wicked resorters to them, so that we doe not cōmunicate theyr sinnes?

The owner of the Temple is *the Lord*, Iehoua the true God, the Father, Sonne, and holy Ghost.

Not that he was tied to the Temple, or did infuse actuall holinesse into it, as some fondly thought, but for that,

1 God commaunded it to be built.
2 It was dedicate to his honour and seruice.
3 Thereupon called by his name.
4 Wherein himselfe made speciall appearance in fauour.
5 And still (though it were prophaned) kept the name and vse.
6 Till the Iewes not returning to God, it was vtterly rased.

1 Learne first not to thinke superstitiously of Churches, putting holinesse in the place.
2 Wee must not iudge of our deedes by intention, it is necessary to haue Gods warrant for euery thing, as Salomon had for the Temple.
3 Publique places are for Gods publique seruice.
4 And should be called by his name, if by any.
5 In holy publique assemblies, there is a more speciall presence of God.
6 Therefore let vs looke to our feet when we come thether. Eccle. 4, 5.
7 Churches that haue beene abused, the abuse taken away, may serue for the worship of God.
8 As the Lords Temple (when the people among whō it was, would not repent) was turned, so may any visible Church be defaced.

The second thing done in the time is, that *the whole multitude of the people were without in prayer, while the incense was burning.* Verse. 10

This setteth out the time precisely, and seemeth to haue beene in the feast of trumpets.

Iohn was prophecied to be the voice of a crier. Hee began to preach in the feast of trumpets, therefore it is most likely he was thereabouts conceiued, which was the 11 of September, on Thursday. For Christ, who was 6 months younger then Iohn, was conceiued the 25 of March.

But be this as it may be, heere arē fiue things to be marked.

1 What

1 What was done, *they prayed.* 2 Of whom, *the whole multitude of people.* 3 Where, *without.* 4 When, *while the incense was burning.* 5 How long, *while the incense was burning.*

I shall not neede to shew what it is to pray. It is craving things needfull of God according to his will, or so, prayssing him.

It is not said whether one vttered the prayer, and the others ioyned thereto, or whether (as in singing of Psalmes) they all vttered them together.

I thinke this latter. Looke the title of the Psalm, 22.

Sure it was some set forme of prayer, to agree with the set forme of the incense-burning.

Forget not then, 1 That one of practise in the Temple of the Lord, is to pray.

2 That set formes of prayer are warrantable.

3 That they should be resorted vnto.

4 Then is Christes intercession for vs, when we by his Spirit can pray for our selues.

The people prayed. The people are heere, such as Paule 1, Cor, 14, 23, calleth *vnlearned.* Not Priests, though it can not be thought but some Priests were among thē, but they are thus called by the greater part, who for that (as some think) this was one of the three feastiuall times when all the males were to appeare, were of diuers sorts, some of higher place, who might pretend employment in greater matters, poorer, who might alledge that they could not attend this, ouerlaboured, who should need refreshing.

VVomen are not heere mentioned, but sure it is there were of them. As may appeare by Anna, 1, Sam, 1, and Luke, 2, 30.

Mary came vp with Ioseph to the feasts afterward.

Yea children came, as may appeare by the precept. Exo. 23, 17. and the practise, Luke the 2, 42, 43. Thus seemeth Paule to haue beene brought vp. Nowe for that good examples are patterns for vs, we must learne,

1 Not men in high place to pretend employment vnnecessary,

cessary, for exemption from the duties of the worship of God, though the duties seeme baser, as ordinary prayer.

2 Poore men in pretense of needing to worke or buy, &c, must not forbeare.

3 Seruants should not make such times only for bodily refreshing,

4 Yea women which aske more dressing, and nurse children, must all they can, cast to be at such assemblies.

5 Children should their way chalked to the house of God. They were in the Temple singing Hosanna.

Now some thinke that this meeting was on a weeke day, to wit, Thursday, for which I will not much contend. Sure it is, Gods seruants did resort together to the worship of God, not only on the Sabbaoths and set feasts, but on other dayes.

God appoynted the daily sacrifice: thether to did Anna Luc, 2, 37, resort.

Gods seruants meditate in his word day and night.

A practise see, Act, 13, 42.

And such exercises as are needfull, warrantable by the good lawes of our country, should we take as appoynted from God. We ought therefore to resort to the weeke exercises especially.

1 For that we haue as necessary vse of them for our soules, as of markets for bodily affaires.

2 They will be in steede of houshold exercises, which all should haue, but few haue.

3 Men are so ignorant, as it is very necessary thus to be helped.

4 Few or none absent, but spend as much or more time in the weeke worse.

5 Men may make supply of the time, by rising early, going late to bed, working harder, spending lesse.

6 It hath beene the practise of best Churches.

7 This people haue done it more heertofore then now. Men should not goe back.

8 Strangers doe come, 9 Those who are nigh the Church

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6 It hath beene the practise of best Churches.

7 This people haue done it more heretofore then now. Men should not goe back.

8 Strangers doe come. 9. Those who are nigh the Church

haue little excuse.

10 By thus resorting we should bewray our true loue to good things, when thus without constraint we resort.

We would not secure any man, and speake but for the good of all.

This people praying, was *a multitude*, and *whole*.

It is thought, this multitude came by occasion of the feast, according as Exod, 23, 14. Yet sure the trumpets was not one of thē, but might be about the feasts of trumpets. Sure this multitude was either by occasion of the feast, or otherwise.

If it were by occasion of the feast, marke Exod, 34, 24.

1 God promiseth his people outward things if they seeke spirituall.

2 The people trust God, and doe not feare want.

3 They had their whole families in good order, who could bring them thus thether.

If it were not by occasion of the feast, yet did Gods seruants so in Hierusalem. Looke Psal, 110, 3, Psal, 8, 4.

So should we doe.

This *multitude whole*, was in prayer. Ioyning in hart to one voyce, or with one voyce did pray.

There was no priuate behauiour or exercises.

The children ioyned with them.

Now followeth *where*, this was *without*; that is, in the first part of the Temple, appoynted for the people, to shadow out that yet things of Christ were not most cleere. This was but ceremoniall, neither was it in base conceit of the people.

1 The Papists haue no warrant for prouiding so now, especially with that contempt of the people, not prouiding for their edifying.

2 The Iewes kept Gods ordinances in small matters, so should we, & not count it precisenesse.

3 Much more should we keepe the great commandements.

The time *when, while the incense was burning.*

This was early in the morning.

1 We must be early in Gods seruice, 2, Must know the meaning thereof, 3, In hart must doe as the seruice sheweth.

The last is, *how long. While the incense was burning.*

It seemeth that it was not very long, but it was the vsuall time appoynted by God, kept by the people; now the Iewes manner was, being with the first, not to depart till the assembly were dismissed, as Numb: 6,23, so Nehem, 8,3.

And for continuance, looke Act:20,7,11. Some were with Christ three dayes. Matth, 15,32.

This is spoken of prayer, it must be stretched to preaching, to diuine seruice, and worship of God.

It is hard to continue in any good thing, much more in these; yet must we endeauour thereafter.

To leese but a part is very preiudiciall; It is not well to mislike a man for holding vs the time.

Thus far for the time, the messenger followeth, verse, 11, and so forward. *Verse, 11.*

Where we may sunder the person and his speech.

The person, verse, 11, 12. The speech in the rest.

And the person, alone, or with the accident which fell out at his presence.

In the person may be marked, 1 his nature and office, *an Angell of the Lord*, 2 his manner of presence, he *appeared to him.*

3 His situation and place, *standing at the right side of the altar of incense.*

In the nature and office may be seene what he is, *an Angell.* Whence and from whom, *of the Lord.*

Angell is a greeke word, and signifieth in scriptures, first a nature or substance spirituall, created according to the image of God, being no part of another. And this is one of the most excellentest creatures that are.

Secondly, it signifieth office, or one sent, in which sense, Iohn the Baptist is called an Angell. Mala:3,1.

Thirdly, it signifieth both these together, as els where in

ſcriptures, ſo in this place. And ſo Angells are ſayd to be miniſtring ſpirits, &c. Heb, 1, 14.

The Lord, heere, is the true Iehoua, whoſe, the Angells are ſayd to be.

1 For that he created them, 2 They are about him in moſt ſpeciall manner of ſeruice, 3 Doe his commandements towards all the creatures, but eſpecially toward his Church.

Yet is it not ordinary, eſpecially in theſe latter times, immediatly to vſe theſe toward men. We may learne from hence.

1 Angels are not onely motions, they are eſſences and beings.

2. How carefull God is for the good of his children, that rather then they ſhould want, ſendeth his owne Angels for their good.

Queſt. Could not God haue acquainted Zacharias with this, ſome other way?

Aun. Yes: but for the excellency of the thing he vſed an Angell.

3 We muſt take heede how we hurt godly men, vpon whom Angels doe attend.

4 We ought to be ready to ſerue the neceſſities of the Saintes, ſithens the Angels are ſo.

5 None ſhould thinke baſely of the Miniſterie, ſeeing Angels ſome times execute the duties thereof, and that in ſmaller matters, then to teach ſaluation by Chriſt. So that parents ſhould not grutch their children to the Miniſtery.

The manner of preſence followeth, *appeared to him*. Heere is how he bewrayed himſelfe, and to whom.

He bewrayed himſelfe to ſight, for ſo ſignified the word appeared, that is, was ſeene.

Hee appeared by hauing a bodily ſhape (moſt likely of a man) wherein appeared extraordinary brightneſſe.

Otherwiſe Angels haue no bodies of their owne.

The bodies they haue, are not Phantaſticall, but made and diſſolued by God.

Why

Why do Angels appeare like men? Some thinke, in former times to prefigure the incarnation of Christ: I iudge, that they might more familiarly be with men.

This appearing is extraordinary.

1 Doe not thinke that Angels haue bodies of their own. Theyr wings signifie theyr swiftnesse to doe the will of GOD.

2 God making and dissoluing Angels bodies, can doe any thing.

3 Neuer looke after apparition of Angels. The word & sacraments are cleere enough. Good Angels speake according to Gods word.

He appeared to Zacharias.

So godly men finde more fauours then they looke for. Some beeing hospitall, receiued Angels. Heb, 13, 2.

Let vs waite therefore in our callings in well dooing.

The last is his situation, *standing*, place, *at the right*, &c. that is, about the Altar, and at the right side.

Standing, sheweth readinesse to deliuer his message.

For the Altar, looke Exod, 30, 1, 2, 3, &c.

Right side is in comparison of man.

Hart in man is the left side, the other is right, which according to diuers positions, changeth.

The Iewes Temple had three partitions.

It looked to the West.

The Altar of incense was in the middle partition.

This of East and West is not but ceremoniall, so as the Papists haue no reason to presse such constitutions.

The accident which fell out at the Angels presence followeth, verse, 12. *And when Zacharias saw him, he was, &c.* *Verse, 12.*

VVhere the chiefe thing is, Zacharias beeing troubled, and feared.

This is set out by the partie, *Zacharias*, the occasion, *seeing*, &c. We will follow the words.

Zacharias as before, a godly man, walking in all the commaundements, &c. So hath it beene with other godly men, Daniell, the Shepheards, Peter, Acts, 12, 11, Esay, 6, 5.

1 The best men cary about them some reliques of sin & corruption, which may humble them.

2 No doubt Zacharias was not thus but vpon this occasion, so as wee must not iudge of our estate by present feeling and confidence.

3 It is hard to come to a thorough insight into our weakenesse, or measure of strength.

4 If godly men be sometimes thus shaken, themselues nor others, must not for that mislike them.

5 And if godly men feele these somtimes, what may the wicked looke for?

The occasion is *seeing*, that is, the Angel.

Not onely for that he was in a place, where at such times none but the Priests were to be, but also for that there appeared some glory and maiestie, more then ordinary in a man.

It is to be marked, that the Angel comming to Zacharias was seene of him. Balaam a good while could not see the Angel.

1 This must we labour after, whē God offereth meanes to see and perceiue them.

2 Till Zacharias saw, he did not feare, whereby our not fearing, or hauing hart in our selues, is for that wee see not God.

3 It is maruaile that God himselfe beeing present euery where, Zacharias could not open the eyes of his minde to perceiue him, but was more affected with bodily sight: such is all our weakenesse.

4 If Zacharias was thus affected at sight, why are we nothing at hearing Gods word, and feeling his corrections?

Quest. Did not Zacharias feare before? An. Yes. But when more occasion was offered, he feared more. So must wee.

Zacharias saw the Angell appearing in a bodily shape.

An Angell is but a creature, somewhat indeede aboue a man.

1 Learne a practise of humiliation, when you would a-

base

base your selfe, neuer compare your selfe with your equall or inferiour, but with superiors, otherwise then the most doe.

2 If Zacharias could not abide the presence of the sernaunt, what would hee or wee doe at the presence of the Lord?

3 And if a messenger of good tydings be thus terrible, what would one that should denounce the euerlasting wrath of God?

4 And seeing that Zacharias thus feared, it cannot be, but wicked men at Gods presence, will call for the Mountaines to fall vpon them, &c.

There remaineth, that he *was troubled, and feare fell vpon him.*

Heere are two branches, the first, that *he was troubled.*

This word *troubled*, is like water stirred when one cannot see through it, & sheweth a great perplexitie of mind, when one cannot tell what to thinke. Some such thing is said of Christ. Iohn, 11,33. Iohn, 13,21.

Saue that Christ troubled himselfe, God troubled Zacharias: Christ was like faire water in a pure glasse without mixture of dregs, Zacharias was not so.

1 Learne that Christians should not be Stoicks, without affections, or passions.

2 They sometimes in somethings are ignorant.

3 For a time, sometimes they are at theyr wits end.

4 So to be exercised, is not a desperate estate, no more then Zacharias was.

5 Zacharias beeing in it, ranne not away, but stoode it out: so must we, and shall haue a good issue.

The second is, *feare fell vpon*, the affection, and propertie.

Affection, *feare*, propertie, suddainnesse.

Feare heere signifieth looking to suffer some euill. This is the worser kinde of feare. There is another, which is of desiring to doe no euill.

1 The former feare is not euill, so it be not alone.

1 Gods

2 Gods children may ſometime be ſhaken with feare.

The ſuddainneſſe appeareth by the word of *fell vppon him.*

1 Croſſes many times come ſuddainly.

2 Preſent grace on the ſuddaine, is like to be true.

3 Now as *Z*acharias ſaid nothing, it ſhould be our beſt courſe if we came where euill apparitions are, not (as many doe) to offer ſpeech.

1 For that wee haue no calling thereto, ordinarie or extraordinary.

2 By this ſpeech hurt came to mankind in Eue.

Conſider the ſonnes of Sceua, Acts, 19, 13, 14, 15, 16.

Beſides, this hath made the deuils teſtimonie of ſome account.

Queſt. What ſhould we doe?

Aun. Call vpon God by prayer.

Verſe, 13. Now followeth the Angels ſpeech, from verſe 13, to the end of the 22, where we may conſider it, and what fell out vpon it immediatly.

It to verſe 21. VVhat fell out vpon it immediatly. ver: 21, 22, 23.

And this ſpeech it ſelfe, is either { First. / Aunſwering.

First from 13 to the latter end of 17. And heere the Euangeliſt ſheweth, 1 That the Angell ſpake, 2 what he ſpake.

That hee ſpake, *but the Angell ſaide to him*, vvhere is 1 The party who, *the Angell.* 2 The action what, *ſayd.* 3 The party to whom, *Zacharias.*

The Angell, far aboue man in excellencie, ſent to man, thinketh no ſcorne to doe the meſſage himſelfe.

No more ſhould any, how great ſoeuer their places be, refuſe to doe their duties, euen to the meaneſt, and if neede be, euen by themſelues.

It may be demaunded, whether this ſaying or ſpeaking was with ſome ſound to the eare or ſence, to the minde or both.

both.

Aun. The Angell appearing in a bodily shape, might vse a bodily voice.

Sure it is Zacharias did vnderstand him.

So must Angels speake as that they may be vnderstood.

So must people heare as vnderstand.

Zacharias when the Angell spake vnto him, was greatly perplexed.

Thus God neglecteth not the troubled, but many times in their greatest neede cheereth them vp.

Now followeth what he spake, *feare not Zacharias*, and so on to the end of the 17 verse.

All which speech is partly, 1 comfort to Zacharias in his present estate. 2 words of the Angels generall charge.

Of comfort, *feare not Zacharias*. Where first it may be demanded, whether the Angell were sent of purpose to comfort Zacharias.

Aun. I thinke, no: Neuertheless Zacharias his feare falling out, God would haue him comforted, that the Angels message might be the better entertained. This the Angell presently knowing from God, comforteth Zacharias.

1 None of vs must without warrant from God, aduenture vpon any thing.

2 We ought like the Angels quickly to perceiue the wil & meaning of God.

3 God would haue vs so to be disposed in minde, as that his commandements might sinck the deeper into vs.

So are we disposed when cast downe by feare, we are lifted vp by faith.

This comfort, forbiddeth *to feare*, where we may marke the manner of speaking to the party, and the words of comfort.

The manner is, that the Angell calleth him by his name, Zacharias.

Thereby shewing that this apparision was not a thing at all aduentures, but for Zacharias sake, which he likewise should marke.

God would haue his people know, when he ſendeth generall meanes, he doth particularly reſpect his.

The people of God muſt particularly apply theſe meanes to themſelues.

The words of comfort, are, *feare not*, and ſignifie not only that he ſhould not feare, but ſhould be of good courage.

It may be demanded whether all feare is heere forbidden.

Aun. No. For ſome feare is neceſſary and commendable.

Queſt. What feare is forbidden? An: we muſt conſider that feare is diuers, 1 Some proceedeth from vnbeleefe, ſome from faith: againe, ſome feare driueth from God, ſome to ſeeke God and his fauour.

Some feare is to ſuffer euill, ſome, to doe euill.

That feare is heere forbidden which is from vnbeliefe, which driueth from God.

That feare which is to ſuffer euill, is not ſimply forbidden, except it be alone without feareof doing euill, or be immoderat and too much.

Otherwiſe it hath it vſe to preſerue humility, the ſoftneſſe of the hart, ſtirring vp to prayer.

Now for that Zachary did feare too much, he is bid not to feare, that is, as he did, or ſo much.

Where we may ſee, that Gods children thinke themſelues, many times in worſe eſtate then indeed they are.

That they haue not ſuch cauſe to feare, as they thinke many times they haue.

Queſt. How ſhould I know whether I ought to feare?

Aun. Search your conſcience, if you find any ſin vnrepented of, feare.

Zachary muſt not only not feare, but be of good cheere, that is, be perſwaded of Gods loue toward him, and looke for a benefit.

So muſt euery repentant ſinner doe.

Indeed will ſome ſay, if a good Angell did bid me not

feare;

feare; it were somwhat.

Aun. We haue the promises of God in his word, aboue the Angels words.

Thus far for the comfort, now follow the words of the Angels generall charge, *for thy prayer is heard, &c.*

And these we may consider ioyned to the former, or whole in them selues.

The word ioyning them is, *for*, which sheweth that the Angell presently maketh profitable vse of his message, as euery Angel in office ought to doe. Ministers are Surgeons, and Physitians, to apply plaisters to vlcers, and medicines to diseases, & therefore doth God giue them the tongue of the learned to minister a word in season, instruction to ignorant, comfort to the heauy soule, reproofe to the sinner: so as people should pray that their Ministers thus should doe, and themselues should desire thus (if they will be healed) to be delt with. *Esay, 50, 4.*

In this manner the Angell applieth: he whose prayer is heard, and who shall haue a most excellent sonne, must not feare.

But thy prayer is heard, and thou shalt haue a sonne. Therefore.

Now that one whose prayers are heard, neede not feare, it is cleere, for God who heareth, doth promise to heare in loue; and the things prayed for, and granted, are such as shew we are in most high fauour with God, as forgiuenesse of sin, iustification, adoption, &c.

The like might be said of such a child as Iohn was.

The words of the message or charge whole in themselues followe, an haue two branches: 1 *thy prayer is heard*: 2 *thy wife Elizabet shall beare thee a child.*

In the former we may consider, 1 Zacharies practise of *prayer*, 2 The successe: *is heard.*

The word heere translated *prayer*, is in Greeke as much as deprecatiō, that is, prayer for remouing, or keeping away euils, but by a speech, putting part for the whole, is well translated, *prayer.*

Prayer is a craving for of things from God, according to his will.

Gods will requireth that our prayers should haue warrant.

1 Of commandement to pray and promise to be heard.
2 That we should desire to be heard for Christ.
3 That we should haue a feeling of the things we pray for.
4 That we should aske in speciall faith, with perswasion that we shalbe heard.
5 That we must pray in repentance, and charity.
6 That we refer the performance of our prayers to the glory of God.

Quest. What did Zachary pray for?

Aun. All things necessary for his owne saluation, the discharge of his place at home and abroade in his priests office, and for outward comforts, as a child: so fat as God should see good.

And this prayer of his, was not once, but iterated and often.

1 Learne that it is one dutie of Gods children, to pray.
2 And that according to the former rules.
3 And for things which they ought to wish for.
4 And that with frequentation, and continuance.

Now followeth the successe, *is heard.*

Quest. Of whom? Aun. Of him to whom it was made namely of God.

Hearing is properly in a body which hath eares, and is ascribed to God according to the worke of hearing, which is to conuey knowledge, so as *that, is heard*: is as much as if he should say, is taken knowledge of.

Gods taking knowledge is of all things and persons in generall; and of his Church and children in speciall.

This second kind is heere meant.

It hath 2 degrees 1: approbation, the second performance of the prayer.

Approbation is whereby God liketh the petition.

Performance

Performance is, when God doth the thing desired: God alwaies liketh the prayers, sometimes hee doth not performe them, and that for these endes.

1 That hee might exercise theyr faith and hope with other graces, which would not be so much, if we had feeling and enioying.

2 To make vs thinke better of the things the longer deferred.

3 That God might shew his seruants to pray as well for conscience, as reward, not all for what will ye giue me.

4 To inure his children more to humiliation, and to beare crossings of men, when God himselfe thus dealeth with his children.

5 To make vs more thankfull for good things when we haue them.

1 Know that God alloweth not euery bodies prayer.

2 God alwaies alloweth his childrens prayers.

3 When God performeth not the prayers of his children, the former ends must be wrought in them.

4 When GOD seeth good, he performeth the desires of his children.

Que. Why doth the Angell tell Zachary that his prayer was heard?

Aun. Because not onely he, but the best of Gods children sometimes doubt hereof in some instant, so as that if we be assailed with such feare, it was Zacharias his case.

Quest. How might I know that my prayer is heard, no Angell telling me so?

Aun. Gods word telleth vs, that if we aske things thereafter, God heareth vs, and this is as good as if all the Angels in heauen should tell vs.

Hetherto the first branch of the message: the latter followeth.

Thy wife Elizabet, &c.

This telleth him that hee shall haue a sonne, and that shortly, more largely.

Shortly: *thy wife Elizabet shall beare thee a sonne*, promising

sing a gift.

VVherein wee may consider: 1 the kinde of the gift, *a sonne*: 2 the party by whom, *thy wife Elizabet*: 3 the manner how, *shall beare*: 4 the party to whom, *thee* olde Zacharias.

VVee will follow the words in the text. The first is the partie by whom, set out by relation and name.

By relation: *thy wife*: where marke who she is, and how he calleth her.

1. Shee is his lawfull wife, no concubine, or strumpet.

Honest men alwaies keepe them to their wiues, cracke not theyr maide-seruaunts, and then conuey them away, & helpe them to a sory marriage.

2 She was barren, and by yeeres past child-bearing.

1 Learne that nothing is impossible to God, especiallie his promises.

2 And they who are child-bearing, let them seeke to God, he can send if they want children.

3 Though wiues be old, GOD can affoord sufficient comfort by them, though not children, others as good as that, yea many times more sounder then younger.

Wiues who are not wayed, know not theyr duties, theyr husbands dispositions, are not euery way fitted equally to draw.

So as that men should not mislike the wife of their youth in her age.

He calleth her by the name of his wife, as he would haue done toward any other man, not a Priest, he speaketh not disdainfully, or scornfully.

So should we learne to speake of Bishops, wiues, vvho may as well marry as any, and that by the learning of Papists, not vowing.

Her name is *Elisabet*, that signifieth the oath of the mightie God.

I know not how true that obseruation of some Iewes is, that good people are set downe by name in scriptures: not so wicked.

I take it she is named as to shew, that euen by that his only and old wife, should haue a sonne.

He had but this one wife, so is the miracle manifest.

The manner standeth next, *shall beare*; where is the speciall manner, and the time indefinit.

Beare, the word vsed, signifieth as wel to beget as beare, the meaning is, shall conceiue, goe with child, and in time be safe deliuered.

It had beene some comfort, that she might haue helped to bring it vp as a dry Nurse, but to beare it in her body was very much: not only in respect of the great paines of child-bearing in any, but especially of the first childe, when the Mother is very old, or very young, there is great danger, & yet the spirit of God speaketh nothing hereof, though it implyeth them.

1 Mark that these outward burdens of bearing & bringing vp children, are common to the godly and wicked, so as that the most godly shall not be freed from them.

2 Women thinking of paines of child-bearing, should renue repentance for the first fall, remembring the curse euer since.

3 Though Gods benefits be sometimes mingled vvith crosses and hardnesse, wee must not be discouraged, looke not at the hardnesse, looke vpon the fauour.

The time is indefinitely set, 1 to exercise his faith.

And yet God performed it as soone as might be, so diuers times God dealeth with his.

The party to whom this gift is, *to thee*: O old, and not very rich Zacharias.

Que. To me might Zacharias say, and not to herselfe?

Aun. Yes to her to, but to thee as of thy body lawfullie begotten, which thou in most speciall sort must thinke of for thy selfe, because:

1 How soeuer children are to the Mother, they keepe, and propagate the Fathers name to posteritie, and stand in his stead.

2 In old age begotten, they are wont to be loued most,

as

as Gene,24,36, and Gene,37,3.

For that the Father seeing them, thinketh him selfe not altogether spent, is delighted to refresh himselfe with such young things, but especially, if he haue but one, and that proone toward, and likely to doe well, so is it heere.

And it is to be marked, that the Angell saith, shee shall beare to thee, and neuer forbeareth to tell him this, in respect of his age, or want of wealth.

1 Thinke that if wee haue such ioy to haue a childe in our old age, what pleasure doth GOD take in our beeing borne anew to him, after long time.

2 Euen Fathers ought to loue their children, and the more, because they haue had the lesse paines with them.

3 We must not be discouraged if God send vs children, when we are not likely to liue to see their bringing vp, or if we haue not great wealth in that kind, let vs doe our vttermost for the present, and leaue the rest to God. Salomon and Ioseph did not fare worst.

4 Children are bound to increase mutuall loue betweeen parents.

5 Husbands should more loue theyr wiues, for more children brought forth. Looke Gene 29,34, 1,Sam,1.

The kind of benefit is *a sonne.*

A child is a benefit.

Especially to a Iew.

Promised children in scriptures were excellent, as Isaac, Iosiah, Christ, Sampson, the Shunamites child, whom some thinke to haue beene Ionas the prophet.

Let vs thanke God for children, and indeauour they may be good, by praying for them, giuing them to God, vsing all meanes for their good.

Now followeth the further, or more largely setting downe of the latter clause of his message, and that 1 by the name 2 by the effects of this child.

For the name, it is said, *thou shalt call his name Iohn.*

Wherein we may consider the name, the party who giueth order for it, the meanes by whom it is.

The

The name is *Iohn*. Iohn may some body say: did the Angell speake English?

No, but he signified such a name as our Iohn expresseth.

The name Iohn, in the Hebrew or Siriack is of the name God, *Iah*: and a word which signifieth fauour, fauoured of God.

Neither is this name thus, but all for the most of scripture names are significatiue, implying some good thing.

So should our names which we giue be.

Some offend in excesse, as those who take names of God, as Iesuits, *Emmanuel*.

Of Angels, as Gabriel, Michael, &c.

Of vertues, as patience, grace, &c.

In defect, as giuing names of flowers or stones, or Heathen names to Christians.

Quest. Is it not lawfull to giue any of these latter names noted.

Aun. I thinke it not so conuenient, for that there be other very good, and we ought to vse what meanes of good we can, &c.

The party who giueth this name is implied, to be he who sent the Angell, what is God, so hath he giuen names to other choise persons in scriptures.

To teach vs to marke such notable personages, whom God hath so called, we shall find many worthy things in them.

As also that we should marke euen names, and the least things in scripture, much more the greatest.

Now it is to be marked that it is said, thou shalt call, that is, thou oughtest to call when I so appoint, that though it be but a small matter, thou doe not violate this charge.

Nothing is little which God commandeth.

One cannot be to precise in keeping the least of Gods appointments.

The meanes by whom this name is giuen, *thou*: that is, his father.

So doe we see elswhere in scriptures, so did Adam giue

names to the creatures, so did Iacob change *Be-nonie* to *Beniamin*.

And whereas mothers doe it, it should be by the liking of fathers.

Wherefore Parents should not wholy put ouer this duty of name giuing to children, to the witnesses.

And if the father should giue the name, it is most meete he should be present at the giuing of it, for that in his right, the child is interessed in the couenant.

Now followe the effectes of this child, and those, 1 by themselues, 2 in their causes.

Verse, 14. By themselues verse. 14: which according to the diuersity of the parties are diuers.

One party is the father, the other many,

The father was old, and as it might seeme, comfortlesse in this age, yet God respecteth him, as no doubt he doth others in the like case.

Ob. It may be demanded; whether the mother should not haue comfort.

Sol. Yes: but that is implied in the fathers ioy.

The things which are said to befall the father, are ioy and gladnesse, both which arise from conceit of some present or hoped good.

They differ not much, saue that ioy may be said to be more inward, gladnesse more outward: ioy the lesse, gladnesse the more.

These and such like affections are diuersly in the { vnregenerate / regenerate.

In the regenerate, they are, 1 in this which please God, 2 stirred by the spirit of sanctification, 3 kept in good measure. It is otherwise in vnregenerate.

These were to be in Zachary in the best kind.

It is not said whence these should come, certaine it is from GOD. Godly men are not Stoicks. All reioycing is not lawfull. The ioy we haue, God giueth, God giueth for comfort.

God promising outward things, we are to looke for them

them by faith and the more he giueth vs, the more must we be cheerefull in his seruice.

The effects in respect of other (who are many) followe. Where besides the parties, we may consider the kind of thing, and the occasion. We will begin backward. The occasion is *his*: that is, *Iohn Baptists birth.*

His birth, to speake properly, is his comming into the world, but this is not meant alone, but especially his life, office, and discharge thereof in loue, whereof they are said to reioyce at his birth; so Iob misliking his life, curseth his birth, conception, &c, 3 Iob. 3, thus in detestation of Naball and Ahab is said, that *there shall not be left a dog, &c.*

So, *blessed is the belly that beare thee.*

Now thus affections thus noted of the people, should teach vs offices, and that,

1 The nature of true loue stretcheth to all things, belonging to the thing beloued.

2 That men must be iudged of by their duties, and execution thereof.

3 Men must loue ministeries, like Iohns conuincing of sinne.

4 Yet so, as that they must loue Christ whereto they must be lead.

5 And seeing that Iohn was as well for the whole Church as priuate persons, we all should reioyce at occasions of Church good.

The affection noted in the parties is, *that they shall reioyce.*

Reioycing (I take it) is nothing but to bewray conceiued ioy.

This was, as especially by the former occasion, so not without simpathy to Zacharias and Elisabets ioy.

The reioycing is alwaies with some feeling. And as a man would thinke, but a small matter where no dooing is mentioned: yet it is implied that they witnessed their ioy.

1 The greater Gods benefits are, the greater feeling of them should we haue.

2 If we can doe nothing els, it is acceptable to God, when

we doe but reioyce at good things.

3 We must not be wanting when occasion serueth to witnesse our ioy.

4 If we should ioy, when good things are enioyed, we should looke for them when we want them.

The parties are *many*, many may be vsed strictly of any number aboue two.

Heere it signifieth diuerse besides the parenty.

Now surely these times were very corrupt, wherein one would thinke there had not beene one good, so it is,

1 God alwayes hath his number in the worst times.

2 We must not dispise the beginings of grace, they will grow.

3 Marke the power of godlinesse, it hath the same worke, in many, and all in whom it is.

Hetherto the effects, now followe the causes { towards the effects. in them selues.

Towards the effects, and so they are brought into proue, and confirme them as for that Iohn should be such a one, the parents and others should haue cause, and ought to reioyce.

So as who doe not, are iustly to be blamed.

The causes in themselues are reckoned vp in 4 branches.

Verse, 15. The first, *he*, that is, Iohn, *shalbe great in the sight of the Lord.*

Where we may see what is said of him: *he shalbe great.*

And in what sense, *in the sight of the Lord.*

Great. Iohn is so as that none greater then he among womens children.

And this great, is of great account and worth, the same in meaning with good.

Great was Iohn, as appointed to doe great things, to prepare men to Christ, indued with great graces of knowledge, zeale, courage, &c. effecting great things, so as that many submitted themselues to his ministery. Luke, 3.

Now Iohn is not said simply to be great, as in the eyes of the world, for he was very contemptible, but in *the sight of the Lord.*

The Lord heere signifieth the true God.

Sight is a borrowed speech, taken from such creatures as haue eyes, whereby the vse of eyes, and that which followeth thereon is implied: and therefore when this speech is vsed towards creatures in generall, or wicked, it implieth Gods knowledge; as Emrod was a mighty hunter before the Lord, that is, openly, and knowen of God. But when it is vsed toward godly persons, then it signifieth to approue as heere, and before of Zachary and Elisabet it was said, they were *iust before God*, that is, God approuing their iustice.

Know then that Gods children are great some way.

Though indeede, not alwaies to the world ward,

So as that wee ought not to iudge of ones greatnesse by his outward appearance to the world.

That who so would be great, must be in the sight of God by Christ, and the gifts of his Spirit.

If godly men be great with GOD, they ought so to be with vs.

And in no case must we wrong them, least wee prouoke God against vs.

The second branch is, *and shall neither drinke wine, nor strong drinke.*

These words declare that he should be a Nazarite, whereof looke Numb. 6, 3, so was Sampson, saue that the Nazarites, Numb. 6, 2, vowed themselues, Sampson and Iohn were appointed by God.

One part of the Nazarites dutie was, *neither to drinke wine, nor strong drinke.*

Wine is the blood, or iuyce of grapes.

Strong drinke, in the originall *Shekar*, any made drinke, which immoderatly vsed, will procure drunkennes, as the Iewes had iuyce of Dates. In Wales is Metheglin, in Ireland Husqueba, in England Sider, Beere, Ale.

Now this, and such like was forbidden them.

Quest. Why were these forbidden?

Ans. Not for any vnholinesse in them, or that men by forbearing of them onely were more holy, but to teach

moderation by ſome in all things, and to ſhew that a means to helpe heereto, is to forbeare lawfull things.

It may ſeeme ſtrange, that Iohn ſhould forbeare Wine, and Chriſt drinke it.

Whereby wee may learne, not to iudge of mens holines onely by their outward ſtrictneſſe, els might wee preferre Iohn before Chriſt.

Obiect. It may be obiected, that Chriſt was a Nazarite, Math,2,23, and therefore ſhould not drinke Wine.

Solu. It was not meant that he ſhould be ſuch a profeſſed Nazarite,as the Law nameth,but he ſhould be ſuch a moſt holy perſon, as the Nazarite prefigured. So Chriſt is a Lambe, who was prefigured by Lambes.

If Iohn would forbeare Wine, wee ought to forbeare ſinne.

And if hee quite forbore ſtrong drinke, wee muſt take heede of drunkenneſſe.

The third branch is, *that hee ſhall be filled with the holie Ghoſt, euen from his Mothers wombe.*

Wherein is a ſpeciall gift to be beſtowed vppon him declared. This gift is the holy Ghoſt, which is further made knowne by the meaſure of it, in that it is ſaid, *he ſhall be full*, and the time, in as much as it ſhall be *frō his mothers wombe.*

The gift is moſt excellent, ſo as GOD when hee would finde out the choiſeſt, could not beſtow a better on Iohn, no not on his owne ſonne.

Whereby we may learne wherof to make moſt account.

Holy Ghoſt, is the third perſon in Trinitie, and is ſometimes put for the perſon it ſelfe, ſometimes for his workes, as heere it is.

Among the many works of the holie Ghoſt, is { ſanctification. / furniſhing to particular calling.

Sanctification is wherby a partie is made holy in the preſence of God, Chriſt his holineſſe imputed, and new in the partie ingenerated.

This in parties of yeeres, is neuer without faith.

Queſt. Is it heere meant, that Iohn from his Mothers wombe

wombe should haue faith?

Aun. We may speake of faith in the seede, and as it may proue afterward, or as it is present: if in the seede (as the full eare may be said to be in the graine) it may be allowed, otherwise it is not actuall, for children haue no knowledge.

Ob. It is said without faith we cannot please God: therfore.

Aun. That is meant in parties of discretion and vnderstanding. Many such speeches haue their limitation. The partie that was not circumcised was threatned to be cut of from out of Gods people: and yet many died before time of circumcision: therefore it is meant of contemning. So whosoeuer eateth not Christs flesh, &c.

Furnishing to particular calling is, whereby one is endued with abilitie, to doe the worke of his warrantable calling.

Now this gift is promised, not only as excellent, but as necessary.

And though Iohn Baptist were an extraordinarie man, yet somewhat in this is for our instruction.

1 It is necessary for euery one in his place to haue the Holy Ghost.

2 The Holy Ghost must shew himselfe in euery of vs, by sanctification and abilities for our calling.

3 If gifts for particular calling are of the holy Ghost, particular callings in their kind are holy.

4 That which was giuen to Iohn extraordinarily, is bestowed vpon vs by meanes of the word, prayer, endeauour.

5 Gifts of the Spirit must be vsed to the honour of the giuer.

The measure followeth, *filled*. This may some say, belongeth to Christ who hath fulnesse.

Aun. Christ hath fulnesse of himselfe, Iohn from Christ. Christ hath perfect fulnesse, Iohn but in comparison of others, so as this *filled*, is to haue a great measure aboue other men. The same is contrary, Act, 5, 3.

1 See, that God giueth not all alike to all. So as none must repine at others, or be grieued for themselues.

2 In

2 In the greater places men are, the more fulneſſe neede they of the Holy Ghoſt.

Great places are to be iudged by the great good they procure, and the great numbers they haue to doe with.

Therefore Princes, Magiſtrates, Miniſters, maiſters of families, muſt labour for more then others.

The time is, *from his mothers wombe*, the Syrian hath it, *in his mothers wombe*: the meaning is, as ſoone as poſſibly may be. So was it with Ieremie, Timothie, &c.

1 So God furniſheth before he vſe men. Men therefore muſt looke to their giftes, before they venture on places.

2 He furniſheth as ſoone as may be, to teach vs that we ought ſo to doe in our children, or with any we haue to deale with.

The fourth and laſt branch remaineth, verſe, 16, 17.

Verſe. 16. Which ſheweth a great worke that Iohn ſhall doe. Which for that it ſeemeth improbable, is not onely named, but further cleered. It is named verſe, 16, cleered, 17.

It is named in that it is ſaid, *and many of the children of Iſraell ſhall he turne to their Lord God.*

Marke what is a cheefeſt worke, that God ſetteth his about.

It may be marueiled this to turne men being a worke of God, how it can be ſaid of Iohn.

Not indeede for that Iohn did it by his owne power or godlineſſe, but for that he was the meanes which God bleſſed. The like is elſwhere.

1 This ſhould teach vs to vſe all meanes with reuerence.

2 In the due vſe of meanes, to waite for bleſſing.

3 That we neede not ſeeke outward and worldly helpes, ſince Iohn ſo ſilly a man for the world, wrought this.

The worke we may conſider in it ſelfe, and toward the perſons whom it is ſaid to concerne.

In it ſelfe, it is *conuerting to their Lord God.*

Conuerting, is the ſame that is to cauſe to repent: yet by it is implied a turning a ſide, ſo indeede haue we all done.

And in this worke, we may marke the nature of it, and that whereto it must be. The nature is, *conuerting*.

Conuerting is changing. For better vnderstanding whereof, we may consider the thing to be conuerted, the properties of conuersion, and the parts.

The thing is the whole man.

The properties are: that, 1 it must be true: 2 present: 3 manifest: 4 continually: 5 daily mending.

The parts are, 1 dying to sin, in the practise, and in the power, 2 liuing to godlinesse.

That whereunto this turning is, is *their Lord God*, that is, *the Lord their God*, so that it is the *Lord*, who is further made knowen by this addition, *their God*.

In speaking heereof consider the meaning, and of whom it is meant.

Lord, doth signifie the true God as before, and that most properly in his essence: but not so heere, for Gods essence is euery where, and none can trune from it. But heere it is put for Gods fauour, and will: so Zephan, 2. 3.

So that heere *to the Lord*, is to his will or liking. His will is our sanctification, 1 Thess. 4. 3.

And indeed the Angell meaneth to the liking or likenesse of God and his image. The beginning whereof is in faith, and perfection in wisedome and righteousnesse.

So as that whosoeuer will truely turne, 1 Must beleeue in Christ.

2 Must be holy, 3 Must be righteous.

The addition whereby *the Lord* is made knowen, is *their God*, which are the words of the couenant. The foundation whereof is God, the parties couenanting, are God and the people.

God bringeth all good things with him.

He in couenanting offereth all good things. The people couenanting promise to doe as a people should.

Marke, 1 That though God offer a people neuer so many fauours, yet there may be want of turning actually to God.

2 That people professing themselues of God, may come short in doing duties.

But of whom may this be meant? It is true of the whole Trinity: neuertheleſſe heere it seemeth to be spoken of Christ. For it is to be taken of him, before whose face Iohn went; as Luc: 1,17.

Now sure it is, Iohn was Christs fore-runner, and indeed Iohn did point to the Lambe of God. Iohn 1,29.

So as this place.

1 Proueth that Christ is the true Lord God, as likwise Thomas calleth him. Ioh,20,28.

2 That if we turne to God, it must be to Christ, and by Christ.

3 That to the Iewes was Christ offered.

The persons on whom this worke is, are *many of the children of Israell*, that is. Israelites; the children of Achaians for the Achaians, sonne of man. Sonnes are posteritie.

Israell, before Iacob.

Marke that backsliding children may come of good parents.

So as parents must not cease to bring vp theyr children in the feare of God: and if things fall out otherwise in their children then they desire, to comfort themselues in theyr duties doone.

That though men haue meanes, as these Israelites, yet they may be turned from God.

Such as are Israelites, when meanes serue, turne to God.

Many, not all. For all are not turned. Many turne at one mans preaching, and that but a while, why doe we reuolt, and not be confirmed, and grow, at so many and so long time preaching?

Now followeth the cleering heereof, verse, 17. vvhereof *verse, 17.* we may speake generally, and specially.

Generally, obseruing 1 That as the Angel would haue Zacharie perswaded of this which was deliuered, so is it our dutie to be throughly perswaded of the truth of that which God bewrayeth vnto vs.

2 God caring so long before for his Church (it was aboue 400. yeeres) he doth care for it in present.

3 We may aunswer the Papists, who aske vs where our Church was before Luther, the like might be saide of the Church before Iohn Baptist.

4 This prophecie so long before vttered, & in time performed, may teach vs that so shall other the word of God.

In speciall, this verse is to apply the prophecie in Malachie, 4, to Iohn the Baptist.

VVhich is done, by comparing the persons, the gifts, the workes.

The gifts, that hee *should goe before him in the Spirit, and power of Elias.*

Where is the gift, with some making knowne of the person.

The person is said to goe before him.

This may serue to make knowne all seruitours, of what sort soeuer generally, but more specially Iohn the Baptist.

All, that they must remember, they are before God, and so had neede to deale from the hart, which if they do God seeing, they may haue comfort whatsoeuer others thinke.

Specially Iohn, where we may consider, what hee is said to doe, and in respect of whom.

Hee is saide to *goe before*, that is, liue some-while before him, in the publique office of the ministerie. For indeede so he did 6 months.

This was but as a seruaunt, to make way, for the maister following to the embacing of himselfe.

1 Marke that precedence in time, is no note of true aduauncement.

2 Though it be to our owne disgrace, in comparison of others, we must doe our duties.

In respect of whom, this is Christ. One would haue thought that Christ should haue gone before Iohn, to procure credit to Iohn, not to sende Iohn the weaker before him: but God in all his appointments must be obeied.

The gift is the *Spirit*, and *power*, which differ I take it, as

generall, and speciall, or cause and effect: spirit is generall, power speciall.

Spirit, doth signifie the gifts of the Spirit, whereby Iohn did his dutie.

Iohns dutie was to preach repentance, and minister the sacrament of Baptisme.

The gifts necessary heerunto, were 1 knowlege, 2 vtterance: 3 zeale, which hath a great loue of God, and the people, which made him neglect no opportunities: 4 seuere and strict life.

Power, might signifie the efficacie which appeared in Iohns preaching, but that followeth afterward.

I take it therefore for a gift, whereby hee could hold out in this his course against the scoffes of the Iewes, and frownings of all Herods courtiers.

These things in Iohn were personall, and for that tyme, yet is there neede of the like gifts for like persons in like times.

Consider whether our times may not in some sort be like those.

The likenesse of persons, followeth in the person of Elias, though there be no note of likenesse set out; so Esa: 1,10. Hos: 3,5.

It is not meant that Elias should personally reuiue, or that by *Metempsychosis*, his soule was in Iohn, as Pythagoras and some Iewes thought it might.

But it is called the spirit of Elias, for being like his, as Numb: 11,25, not that Moses lost any of the spirit, but for that they had the like. So the spirit of Elias is said to rest vpon Elizeus, that is, gifts like vnto them. Otherwise accidences goe not from subiect to subiect.

Fitly may Elias and Iohn be likened together in person, in respect of the corrupt times wherein they liued.

Hauing not many associats in the pure worship of God.

Elias hauing to doe with Ahab and Iesabell, Iohn with Herod and Herodias.

They

They were both of great zeale, of austere life.

The Iewes were deceiued, looking for personall Elias, so are the Papists, in the end of the world.

Hetherto the likenesse in gifts, the last is in worke, *to turne the harts, &c.*

Where are three speeches, two of of from Malachie, the third of the Angell.

The first, *that he may turne*, or, *to turne the harts, &c.*

Where is the thing he shall doe, and the parties in whom he shall doe it. The thing is, *he shall turne harts.*

Turne: is as before, shall cause to repent.

Harts, noteth the originall of true turning, namely, the hart.

Hart metonimically is the soule, and so synecdochically the whole man.

So as vnlesse turning be from the hart, and the hart bring the whole man, there is no sound repentance.

The parties are *the fathers toward the children.*

Fathers and children all vnderstand not alike. Some by Fathers meane the Iewes present, Scribes and Pharisees, elder in yeeres, and aboue in place, by children, Iohn, & the Apostles, to whom Iohn by his preaching should draw them to ioyne in faith and loue.

Others by Fathers vnderstand the Patriarches, Abraham, Isaac, Iacob, &c, by children the present Iewes, as Iohn 8, 39, Math, 3, 9.

Ob. Why, but then it were fitter to be said, the harts of the children to the Fathers (for the Fathers nowe cannot change their minde) rather then of the Fathers to the children.

Aun. You shall read the like phrases elswhere in Scripture.

Besides, by a certaine metaphor, liking or misliking is ascribed to them in heauen. Though Abraham know vs not, that is, hath no cause to like vs.

So Luke the 15, the Angels are said to reioyce: so hell, Esay, 14, 9.

The latter is moſt probable. Now theſe are put for that part of the triumphant Church, whereto here Iohn below ſhould gather his hearers, in vnitie of the Spirit, and faith, and obedience.

For the Church is Chriſtes body, gathered together in one, whereof that part in heauen is one, this in the earth the other.

Learne 1 what we ſhould looke to haue wrought in vs, namely, to be gathered to the Church, and in what order, namely, firſt to God, then to the Church.

2 That hee that is not turned to God, is not of the Catholique Church to his owne comfort.

3 So muſt men be gathered to God, as at one in themſelues for faith and loue, els is there no true turning.

4 That heere beeing turned to God while wee are below, we are ſure to haue a part among the Fathers aboue.

The ſecond ſeech is, *& the diſobedient to the wiſedome of the iuſt men*, that is, he ſhall turne the harts of the diſobedient, &c. This ſpeech is brought out as if it were in Malachie, but is not.

Where we may ſee that there was an other Greeke tranſlation of the Bible vſed, then the ſuppoſed of the 72.

It ſufficeth vs that the holy Ghoſt vſeth heere this clauſe.

Heere are only the parties mentioned, *diſobedient*, which are turned *to the wiſedome of the iuſt men*.

Diſobedient heere, are the children before.

The word for the which *diſobedient* is ſet in the Originall, may ſignifie either ſuch as will not be perſwaded to beleiue, or rebellious.

Both doth imply ſome ſtubberneſſe, and therefore one *The Syriac.* *tranſlation hath it, *ſtubberne*.

This is againſt meanes continued: ſo doth Steuen charge the Iewes, Act, 7, 51. So ſaith God himſelfe that he ſtroue with the people before the flood, Gen: 6.

Marke then how far a people may ſlide from God, euen to be ſtubberne againſt him.

If we take it for ſuch as will not be perſwaded: Thinke

of

of:

1 Gods care towards vile sinners, in tendering meanes.

2 And that grace commeth not alwayes with meanes.

If for rebellious; first know what rebellion is. It is (I take it) to maintaine force against ones Soueraigne.

This is metaphorically put for setled disobedience against God.

Secondly, how greeuous a sinne rebellion is, looke, 1, Sam: 15, 23, that is, wondrously displeasing vnto God.

Thirdly, how far one predestinate may run in sinne, as to sinne very greeuously, like Manasses, Paule, &c.

Fourthly, that to greeuous sinners repentant, God is good.

Fiftly, that these noted of rebellion, made a goodly shew for outward things in seruice of God: so may others.

These *disobedient* are noted to be turned, *to the wisedome of the iust men.*

Iust men, are as before, the Fathers. Who are called *iust*, for that Christs iustice is counted to them, and Gods Spirite worketh iustice in them, howsoeuer they haue many infirmities beside.

So must we be, with this must we comfort our selues.

All read not this alike. The Greeke will beare as well *by the wisedome*, as *to the wisedome.*

Wisedome, heere is that, which is properly called prudence. This properly is a gift of God, whereby a man can well order all his actions.

There is an other name which is *Sopia*, & is wisedome: which is a right and sound information of the mind in all profitable truth.

This wisedome heere meant, signifieth metonymically, the wise course of life led. Where marke: that,

1 The godly are truly wise, and their directions right informations to wisedome, otherwise then the world thinketh. Memorandum, when they doo according to the Word.

2 They must walke wisely, lest they shame their professi-

on.

on.

If we read it *by the wisedome*, then is it apposed to forcible meanes. For indeed true religion is neuer wrought in one, by compulsion. It is the gentle perswasion of the Spirit that winneth men.

So as vnlesse we bend our harts to attend and marke, we shall hardly be wone.

If we read it *to the wisedome*, we must know that wicked men must be turned to godly, not godly to wicked.

The third, and last speech followeth and is of the Angels owne adding from God, to *prepare*, &c.

This in effect is the same with the former. Where is declared, what Iohn shall doe, and vpon whom. *He shall make ready for the Lord a people prepared.*

The Lord, as it signifieth the true Iehouah, so also Christ, as verse: 17.

To make ready, is as the thing is: heere it signifieth to make ready to receiue Christ.

Quest. Did not those who repented at Iohns preaching, and were baptised, receiue Christ?

Aun. Yes: but not so cleerly, and so fully, as by Christ, and afterward.

Know that,

1 All our preaching is to bring to Christ.

2 It is a good degree of profiting, to be fitter for Christ.

3 We must alwayes be more and more fit to receiue Christ.

A people, is many, as before. People, is most vsuall terme, to set out the Iewes by.

Prepared, is (as I take it) appointed. For to say, to make ready a thing prepared, repeateth the same.

I iudge therefore, that the Angell meaneth appointed from all eternitie, & predestinated heerunto. So as whosoeuer is called and turned, is predestinated: neither are any conuerted who are not predestinated, and those who are predestinate, must be prepared to conuersion or turning.

Thus far the Angels first speech, his second or answering

speech

speech followeth, from the 18 verse to the end of the 20. And it is an answere of a demand, which Zachary made, verse, 18.

First therefore we must consider the demaund, which is the occasion: secondly, the answere, 19 and 20 verse.

The demaund is, *then Zacharias said to the Angell*, &c. Where is declared that he said, and what it was.

That he said, *then Zacharias said to the Angell.*

And heere are to be considered, 1 the time, 2 persons, 3 thing.

The time *then*, in Greeke, *and:* it commeth to the same. The meaning is, that when the Angell had done speaking, not before, Zacharias spoke. To teach vs,

1 That we must attend to all Gods word, and not leaue to heare.

2 It is a point of good manners, not to interrupt one in his speech.

The person speaking is *Zacharias*, a iust man, and yet heere offending. So as iust men haue their weaknesses.

Wherefore, 1 Godly men had neede be carefull ouer themselues.

2 And wicked men haue no iust cause, to insult vpon the godly for their slips.

3 And againe, godly men must not thinke their owne estate desperate if they slip.

The person to whom the speech is, is the *Angell.*

Of this Angell before. It is not said that Zacharias knew it was an Angell, these are the Euangelists words. Neither was it much materiall he should haue knowen it. He ought to haue beleeued his message. It seemeth he knew not thoroughly, that he was an Angell, because the Angell telleth him, verse, 19, that he so was.

Only the meaning heere is, that Zachary spake, to him, who appeared and spake to him.

If Zacharias did not know it was an Angel, marke that we had need looke to our speeches. We speake & so doe many times, before greater personages, then we thinke for, looke

1,Cor,11,10. for the Angels.

If he knew it was an Angel, and did not forbeare, see the corruption of our hart, which cannot be kept in by the presence of Angels.

The thing is, that he said.

His speaking need not to be spoken of.

Onely marke in both, that euen *Zachary* could not rest and settle himselfe vpon the plaine, and bare word of God.

So hard a thing is it, for euery of vs to doe the like, wee must all be questioning and moouing more speech. It was not so with Eli, Ezechias.

That which he said, was, *Whereby shall I know this? For I am, &c.*

It is of doubting, wherein hee demaundeth a signe, and sheweth that he hath reason so to doe.

He demandeth a signe, in saying, *whereby*, that is, by what signe, *shall I know this?* He sheweth his reason in the other words following.

Now to demaunde a signe, may not seeme to be simply vnlawfull, for Gedion did it twice. Iudg. 6, 37, 39, So did Abraham, Gene, 15, 8.

And Moses couertly, Exod, 4, 1, and Ezechias, Esay, 38, 22.

And yet crauing this signe, he is not onely rebuked, but corrected for it.

For better cleering whereof, know that a signe in Scriptures is desired two waies.

Either for to { beget / increase } { fayth.

To beget faith, the Iewes desire a signe, and are rebuked, because they did not, nor would not beleiue without.

To increase faith, did Abraham and Gedion desire a signe. For it is witnessed of Abraham that hee did beleiue. Gene, 15, 6.

Zachary did desire a signe in the former sort, and is iustly punished therefore.

It is worth the marking, that Maries speech dooth not much differ from this. Looke Luke 1,34, & yet her mind was farre differing from Zacharias.

1 Marke that likenesse of speech, doth not alwaies argue likenesse of disposition.

2 We hardly believe Gods bare word.

3 It is a sinne not to believe the word without a signe. Therefore Papists wrong themselues, when they require miracles for our doctrine.

He sheweth he hath some shew of reason to demaund a signe, *for I am an old man, &c.* And heere it is well, that Zachary remembreth his condition, as wee all should, old or young, that we are mortall.

But euill it is that Zachary abuseth the course of nature, to impeach and weaken the power of God: as wee many times doe.

Thus farre the demaunde or occasion: now followeth the matter of the answer. verse 19,20. All which is to shew Zacharias, that he had no cause to doubt, & that he should haue a signe. *Verse, 19.*

But first marke, the Angell doth not shake of Zacharie, and giue ouer further conference vppon his vnbeliefe, but yet vouchsafed to continue speech. So good is God to sinfull man, so kind should wee be in our charge, when there is no sinning wilfully, to follow and conuince all wee can.

Now the Angell sheweth, that Zacharie hath no cause to suspect him of falshood, from his nature, office, & calling.

Nature, for that hee is an Angell, as appeareth by his name; office, and calling in the rest.

No good Angell will, or indeede can lye, I am such an one: therefore.

That hee is such an one, appeareth by his name, *I am*, that is, I am called *Gabriell*.

Marke first, if Angels words be true, much more Gods.

The Angell telleth his name, to shew that these are a part of those matters, that were before expounded by this

Angel, to Daniell in his prophecie, and so to get the more credit.

VVhere one would maruaile, that a man seene in the Scriptures (as it is like Zacharias was) could be ignorant of this: but such are we most of vs.

Quest. Haue Angels names? Looke Tremellius notes on the Syriac Paraphrase in this place, and on Iunius vpon Tob, 12, 15. Aun. I thinke they haue not, for indeed it is not needfull, God and themselues, knowing them, and distinguishing them well enough.

And though GOD be said to call the starres by theyr names, the meaning is, that God knoweth them euery one, and hath them at his commandement. So as when Angels are named, it is but for our capacitie.

The office is, that he is *standing in the presence of God.* It is a speech taken from men, shewing speciall fauour to theyr attendants.

The Angell heereby meaneth, that hee is not the baseſt euen among the Angels.

The Angels thinke no scorne to serue God: 2 they are very diligent.

Though the phrase, meant, hee is wont to stand in the immediat presence of God, yet we may learne, euen in our places we are before God.

The force of the reason is this, I am in very chiefe place, therefore I doe not lie. Whereby he teacheth, the greater his place is, the lesser should his sin be.

His calling is, that he is *sent*, and that with his message.

Sending, is commaundement from lawfull authoritie to goe.

1 The Angel came not without sending, no more must any.

2 The Angell beeing sent in matters of the Gospel, did not disdaine: men should not think theyr sonnes too good to be Ministers.

3 Men may presume they are sent, when they haue a gift, and their vse thereof is required by lawfull authority.

The

The message was to speake, and to tell these glad tydings.

The Angell would not speake without Gods direction, we must doe nothing without the same.

Euen speech is a good mercy of God.

Our harts must needs be dull, when they will not believe glad tydings for themselues.

Hetherto that Zacharias had no cause to doubt, now followeth touching his demanding a signe, which in some sort is granted. For, himselfe is the signe.

Where we see, that a man in some sort may haue his desire, and be neuer the better, as Lot, Genesis, 13. Baruch, Iudg, 4.

So as that it is not good, to let our selues loose to by and rouing desires: but onely to hang vpon God.

Now in this 20. verse, where is the signe, is the { Preface. Narration. } *Verse, 20.*

Preface, in the word, *Behold.* It is an vsuall word in the Hebrew tongue, in turning the narration, to shew some presently certaine thing, not alwaies a wonder.

So as God can presently conuince.

The narration is in the rest, and telleth Zachary of a correction which he is like to haue. So as,

The godly are subiect to the crosse. Not to discharge punishments otherwise to be suffered afterward: but,

1 To bring them to see theyr sinnes: 2 To seeke forgiuenesse of them in Christ. 3 To take heede of them for afterward. 4 To exercise their faith, and repentance, stir them vp to prayer, humiliation, compassion, &c.

So as that when we haue any crosse, wee should vse it to these ends.

Of this crosse are noted the { kind, *dumnesse.* continuance. cause. }

Kinde, in that it is told him he *shall be dumbe, and not able to speake.*

1 So as wee must acknowledge speech to be the gift of

GOD.

2 That God can punish like fault with like correction. He that believeth not the word, shall not speake, hee that harkneth not to Gods word, shall speake none of his own. &c. Take heede then of sinne, for as euery sinne hath his baite, so hath it a whip.

3 That God in the midst of punishments is mercifull. He leaueth to Zachary his hearing, seeing, vnderstanding, &c.

There is none of vs, but in our greatest crosses, wee may obserue many mercies of God towards vs, so as wee ought to forbeare murmuring, and exaggerating our griefes.

The continuance is, *vntill the day that, &c.* This was ouer or vnder tenne months.

So as the crosse continueth sometimes somewhile vpon Gods children, this could not be but great, that Zacharias speech, which was wont to be vsed in profitable matters, for teaching his household, for prayer, for conference, should be restrained: yet so it is.

1 The longer crosses continue, the better should we be by them.

2 And get more spirituall prouision for the bearing of them.

Now God limiteth this time, to make Zachary as desirous of a sonne, as hee was distrustfull, when one was promised.

The cause remaineth, *because. &c.*

Not to believe, is not to believe the truth.

It is a fault, not to believe Gods word, how improbable soeuer it seeme.

1 An Angell is not to be believed, if hee speake otherwise then is written.

2 Angels and Ministers wordes from God must be believed.

3 Euery parcell of Gods word, in time shall be performed.

Thus far the Angels speech alone: now follow certaine

euents

euents with it, and vpon it. verse 21,22,23. And those are three, 1 Zacharias tarying in the Temple, ver, 21. 2 His dumbnesse, verse 22. 3 His going home, ver, 23.

Zacharias tarrying is first set downe, in that it is said, *hee tarried in the Temple*. Secondly, it is set out, 1 by the peoples wayting, 2 by theyr admiration.

In the setting downe, are the person, place, of both which we haue spoken before.

The thing is *tarrying*, that is continuance of time, more then vsuall. The vsuall time was, while the incense vvas burnt, This when God otherwise would, Zacharias did exceede.

So as it may iustly fall out, that holy assemblies may longer then ordinary, be continued, namely, when iust occasions warrantable by the word require.

So as men must not at all times, tye such exercise to the same stint of time.

Nor blame theyr Zachariasses, if they sometimes continue longer then at other times.

Marke also that sometimes good customes may be ouerruled, by an higher commaundement of God.

Zacharias tarrying, is first set out, by that *the people wayted*.

The people, as before, many together.

Wayting, was theyr tarrying till he came.

Which they ought to haue done, for that Zacharias was busie with God for them.

So as though all must be diligent, yet if there should be any wayting, people (in matters of diuine worship) should waite for Ministers, rather thē Ministers for people. Looke Cornelius his fact, Acts, 10, 24.

And indeede for people that haue not prepared themselues at home, timely repayring to the assemblies, may supply domesticall wanting preparation.

Men attend vpon Lawyers and Physitians, though they pray and pay.

Note besides, that the people departed not, though Zacharias

charias tarried longer then ordinarie.

It is a fault in people, when Ministers at set times are faine to attend vpon the people, till they come.

As also when the people depart, before the assembly be orderly dismissed.

The peoples wondring noteth, 1 That they thought it a strange thing. So as Zacharias did not vse to breake good customes, no more should we.

2 As that the people did not hastily blame Zacharias for long tarrying, no more should we.

Verse, 22. The second is his dumnesse, verse, 22. And this is set downe shortly, and more largely.

Shortly in two degrees, 1 That he was dumbe. 2 Continued dumbe. And of both these, somewhat was spoken before.

The larger setting downe of these, is in three poynts: 1 From the presentnes. 2 The occasion. 3 The effect.

The presentnesse, that *as soone as euer hee came out, hee could not speake.*

So as wee must be perswaded of Gods almighty power, who can say, and doe, and feare his threatnings, least they fall presently vpon vs.

Quest. Why is his dumbnesse at his comming out noted?

Aun. For that eyther he should haue vsed some speech of edification vnto them, or made some defence for his long tarrying, or dissolued the assembly with the blessing. Numb. 6, 23.

The occasion is seeing a vision. And this is noted to be knowne by the people, and to haue been in the Temple.

Vision is a sight, one of the meanes whereby God opened himselfe vnto his people.

This was sometimes to the minde, sometimes to the bodie and eyes. As heere in this place. For it is most probable, that the Angell appeared in some visible shape.

Now these visions were of speciall fauour, and not ordinarie.

So

So doth God grace his children, bewraying himselfe more familiarly to his children then others, if not by such visions, yet by the word and worke of the holy Ghost.

So as the godly should comfort themselues in their estate, and the wicked haue no cause to contemne them.

Quest. Are we now to looke for such visions?

Aun. No. For Christ is he in whom God hath spoken to vs. Only the visions we are to looke at, are in the word and Sacraments.

Luther saith notably, that if God should offer him a vision to confirme him in the truth of his doctrine, he would refuse it, he had such euidence for it in the word.

This vision the people *perceiued* that Zacharias saw.

The word *perceiuing*, in the Greeke is, *knew*.

To know is without dieceit { infallible,
to perceiue. This perceiuing is { probable.

Probable is heere vnderstood; for the people might haue beene deceiued.

Ob. Zachary might haue seene some euill sight, which might thus haue affected him.

Aun. True: yet Zacharias godlinesse made them thinke the best of him. So as,

Godlinesse purchaseth credit where it is.

Men ought to presume the best of godly men.

This vision was *in the Temple*. Which may incourage vs to serue God in our places, for then God will one way or other shew himselfe fauourable vnto vs.

Now followeth the effect wherby is proued Zacharias dumnesse.

For proferring to speake he could not, but was faine to vse signes.

Ob. One may thinke that Zacharias finding his vnabilitie to speake, was vnaduised to vse signes, to his owne discredit, which could not otherwise be in some of the people, and did not rather withdraw himselfe.

Aun. Men must not when God is to be glorified, though it be to their owne shame seeke shiftes, and cloakes.

charias tarried longer then ordinarie.

It is a fault in people, when Ministers at set times are faine to attend vpon the people, till they come.

As also when the people depart, before the assembly be orderly dismissed.

The peoples wondring noteth, 1 That they thought it a strange thing. So as Zacharias did not vse to breake good customes, no more should we.

2 As that the people did not hastily blame Zacharias for long tarrying, no more should we.

Verse, 22. The second is his dumnesse, verse, 22. And this is set downe shortly, and more largely.

Shortly in two degrees, 1 That he was dumbe. 2 Continued dumbe. And of both these, somewhat was spoken before.

The larger setting downe of these, is in three poynts: 1 From the presentnes. 2 The occasion. 3 The effect.

The presentnesse, that *as soone as euer hee came out, hee could not speake.*

So as wee must be perswaded of Gods almighty power, who can say, and doe, and feare his threatnings, least they fall presently vpon vs.

Quest. Why is his dumbnesse at his comming out noted?

Aun. For that eyther he should haue vsed some speech of edification vnto them, or made some defence for his long tarrying, or dissolued the assembly with the blessing. Numb. 6, 23.

The occasion is seeing a vision. And this is noted to be knowne by the people, and to haue been in the Temple.

Vision is a sight, one of the meanes whereby God opened himselfe vnto his people.

This was sometimes to the minde, sometimes to the bodie and eyes. As heere in this place. For it is most probable, that the Angell appeared in some visible shape.

Now these visions were of speciall fauour, and not ordinarie.

So

So doth God grace his children, bewraying himselfe more familiarly to his children then others, if not by such visions, yet by the word and worke of the holy Ghost.

So as the godly should comfort themselues in their estate, and the wicked haue no cause to contemne them.

Quest. Are we now to looke for such visions?

Aun. No. For Christ is he in whom God hath spoken to vs. Only the visions we are to looke at, are in the word and Sacraments.

Luther saith notably, that if God should offer him a vision to confirme him in the truth of his doctrine, he would refuse it, he had such euidence for it in the word.

This vision the people *perceiued* that Zacharias saw.

The word *perceiuing*, in the Greeke is, *knew*.

To know is without dieceit { infallible,
to perceiue. This perceiuing is { probable.

Probable is heere vnderstood; for the people might haue beene deceiued.

Ob. Zachary might haue seene some euill sight, which might thus haue affected him.

Aun. True: yet Zacharias godlinesse made them thinke the best of him. So as,

Godlinesse purchaseth credit where it is.

Men ought to presume the best of godly men.

This vision was *in the Temple*. Which may incourage vs to serue God in our places, for then God will one way or other shew himselfe fauourable vnto vs.

Now followeth the effect wherby is proued Zacharias dumnesse.

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Aun. Men must not when God is to be glorified, though it be to their owne shame seeke shiftes, and cloakes.

Verse,23. The third and last remaineth, and is his going home to his house. Which is set out by the time, *when the dayes of his office were fulfilled.* And heere first marke the words, then the matter.

Dayes, signifie time, *fulfilled*, accomplished; or continued.

That which is heere translated office, and so by the vulgar, is Act, 13,2, interpreted saying or singing masse, by the Papists. And yet one would marueile why they should so take it there, and not heere, or refusing it heere, should vnderstand it there.

Leturgie, signifieth any publique seruice: looke Rom: 13,6.

The matter is behind.

It may be demanded, how many dayes his office lasted?

Aun. I thinke seauen, as may be gathered 2, King, 11,9.

Sure it is, that Zacharias did not depart, before they were run out.

Ob. How could *Z*acharias discharge the Priests office, lacking speech?

Aun. Others supplied the duties of speech, he did that he could, to looke to the lights, incense, &c.

So as we must be willing to doe what we can, when we cannot doe as we should.

As sure it is when the dayes were ouer, that then he went as to refresh himselfe after his labours, so to fit himselfe by study for afterward, as also to doe the duties in his priuate family.

So as that Magistrats, Ministers, and others in place, are to haue conuenient refreshings.

Now for the better vnderstanding of his going home we must know, that,

1 The publique worship of God, was to be performed at Ierusalem.

2 The Priests did not all dwell there.

3 They came from their owne houses, and had chambers about the Temple, that they might be neerer to their businesse, Neh: 13.

So haue our termers towards Westminster.

The Papists gather from hence that Priests should haue no wiues, as well might they say no houses, and say the like of our Lawyers, who goe to London to the terme.

Zacharias house was in the hill countrie of Iudea, a mile from Emaus.

For better vnderstanding heerof, know that, the Leuits had 48 cities: the suburbes, 2000 cubites, which is a good mile on euery side, so as they might keepe cattell, plant, haue gardens, walkes, &c.

Hence appeereth that they had sufficient, certaine, and such maintenance, where-with some few were not charged, nor the Priests beholding to some, but it was the common charge, so were the Priests freer. Thus should it be also among vs.

Hetherto haue beene such things, as the Spirit of God thought good to set downe before the conception of Iohn, now followeth the conception it selfe in part of verse, 24. *verse, 24.*

And after those dayes his wife Elisabet conceiued. And heere is nothing hard: the person *his wife Elisabet*, hath beene spoken of before.

The thing, *conceiued*, few are ignorant of: the meaning is, shee had the materiall beginnings of Iohn in her. This indeede was the more strange for her age.

Yet no word with God is impossible.

The last is the noting of time, *after those dayes.*

Dayes in scripture are vsually put for time, as before, verse, 5.

These dayes are noted by *those.*

Quest. Which dayes may some body say? Ans. Of the fulfilling of his office. The time is not precisely noted, and the longer it had beene after, the greater had the miracle beene.

Some gesse at the time, thinking it was. Septemb: 24, or there abouts, in the yeere of the world, 3965.

Yet the scripture hath not curiously set this downe, no more hath it many other such things, to teach vs, that,

The ignorance heerof ſhall not hinder our ſaluation, and how we ſhould beſtow moſt paynes about the cheefeſt things and of greateſt worth.

Thus much for the conception, the third and laſt about the conception that remaineth, is heere noted to be in things which fell out thereupon.

And they are the { deed, verſe, 24, 25, / effects of Eliſabet, in { ſpeech.

In deede, that *ſhe hid her ſelfe fiue manths.*

And heere the perſon neede not be ſpoken of. The thing is her hiding of her ſelfe. The word in the originall ſignifieth very ſecret hiding as round about.

Hiding is comming in leſſe company then ordinary.

All women ſhould leſſe come in company then men, they muſt not gad, but keepe houſe. Shee now kept more cloſe then women, and then her ſelfe was wont.

It is like ſhee did not this without liking of her houſband.

Only the time may a little be thought of, *fiue months.*

A month is heere to be taken as women in their matters vſe to count a month.

Queſt. But why fiue? Aun. Diuers anſwere diuerſly. Piſcator thinketh it hard to be told why: Beza alledgeth three cauſes, either for that all Iewiſh women vſed to doe ſo, or did miſdoubt whether it would fall ſo yea or no, or hiding her ſelfe ſo long, and then comming abroade on the ſuddaine, the wonder might ſeeme the greater.

Chemnicius, for that ſhee was aſhamed to be thought to haue luſt now in her old age, as Sara, Gen. 18. 12.

I may craue leaue to ſpeake my mind. It was, I take, it that ſhee might at her firſt comming abroad be able to conuince that ſhe was with child.

Diuers doe marke other mens wiues.

Some haue ſhewed to others and ſeemed to others to haue beene with child, and were not, as Queene Mary. This is by a timpany or mole.

Now it is and was more a blemiſh among the Iewes to

count

count of children before they had them.

It is receiued that at fiue moneths end (though indeed it be before) the child is quick. Therefore she tarried till then, according to the opinion of wemen, that the childe beeing quicke, might euidently confirme to her that she was with child. A month after, it sprang strangely.

And heere haue we example of good discretion and humane weakenesse.

Discretion, in that shee was willing to preuent foolish speeches and iestes, so should we doe, and looke warilie to our selues.

Of weakenesse, for that it seemed shee feared more then shee needed, hauing Gods promise, and hauing doone no fault. This must we take heede of. Many for want of finer apparrell, come not to Church. This is a fault.

Her speech is, that she said, and what.

It may be questioned. Whether shee spake in her owne hart, or other folkes eares?

Aun. Yet she came not abroad, it was but therefore to herselfe, or in her house.

Sure it is shee marked Gods fauourable dealing toward her: so must we.

That which she saith is, *her acknowledging of Gods goodnes to her*, ver, 25. Where she noted the kind of the benefit receiued, the giuer, the time.

The kinde of benefit in two degrees { *thus*, *taking away rebuke.*

Thus, seemeth to note distinct remembrance of Gods kinde dealing toward her, euen in many particulars, so haue other of Gods children done, so should we.

The giuer is *the Lord*, that is God. Who indeede giueth all good things, and is to be acknowledged the Authour thereof, and the stranger the thing is, the more. Men must not therefore onely maruaile, or iest as a strange thing, but giue God the praise.

She increaseth the benefit, by saying, *he hath take away my rebuke.*

rebuke.

Rebuke, is any thing to ones discredit.

Gods children take to hart such things.

God when pleaseth him, relieueth his children euen in these things, so as we must waite vpon him.

And seeing that the world laieth that, as a shame to a man which is not his fault, it may be borne the better.

This rebuke was among men or women, who in this kinde most rebuke one another.

The time, *in the daies God looked on me*, Gods looking is a borrowed kind of speech.

God looketh to all his creatures by his prouidence, to his children in speciall loue.

She ascribeth this benefit to Gods fauour, not to any desert of her owne.

¶ Thus much of the conception of Iohn.

Now followeth an other part of the storie of the Gospel, to wit, the *conception of our blessed Lord Iesus Christ.*

This is set downe, Luke, 1, 26, verse, to the end of 38.

Verse, 26, Some doe set before this the Genealogie of Christ, as necessary for the vnderstanding what Mary was. Neuertheless, for that I see more goe on with the conception of Christ, & if time should be respected, it might as well be set before the conception of Iohn: as also for that Luke writing very orderly, setteth not downe his Genealogie till his Baptisme, and none haue theyr Genealogies noted which are not borne, I thinke it not amisse to goe on, especiallie, for that the Genealogie is rather of Ioseph then Mary, as may appeare by Mathew and Luke.

Now all that Luke writeth touching the conception, is either the Annunciation, or the execution of it.

The Annunciation, is from verse 26, to the end of verse 37.

Now this Annunciation is of Christ, though it be to Mary, so as a man would maruaile, why this feast should be kept to the Church in honour of the Virgine, and not of

Christ, but that the Romish sinagogue is thus giuen ouer. Which is the more to be thought of for that there is among them a feast of the conception of the Virgin, and not of Christ, but this which is to his mother.

This anunciation telleth, that there shalbe such a conception: and it sheweth the time, persons, place.

The time was *in the sixt month.* The person { one sent, to whom he was sent.

The place *Nazareth*, a citie of Galilee.

The time is noted to shew (if any man list to try) that this agreeth with the prophecies, especially of Daniels weekes, which now began to be expired.

To be curious to search times we must not, Act. 1,7, but God bewraying times, we must take knowledge of them, and euen of lesse matters.

So as the Iewes, and whosoeuer not beleeuing this, do sin greeuously.

This time is *the sixt month.*

Month is to be vnderstood according to the mind of the writer, and the order of the countrie which he meaneth.

Luke speaketh heere, after the account of Iewes.

The Iewes had in a yeare months (thought otherwise differing from the Iulian) in number, 12. The first Nisan, answering to March, and so forward. Though the order of the number of dayes be not alike.

So that a month heere is the twelft part of the Sunnes yeare, month is of the Moones motion, so as we may see that verified, Gen. 1,14. Gods people can vse the starres aright for times and not for iudiciall Astrologie.

This month is said to be *the sixt.* Sixt is a note of order, for as the beginning from whence one accounteth is diuerse, so may be the sixt month.

It may be demanded, whence one should begime to account to number this moneth the sixt?

Aun. Sure it is that among the Iewes, there were two manners of reckning the month of the yeare. For, for religious vses and festiuall times they counted Nisan the first, and

and so forward, but for ciuill, they counted the seauenth the first. Looke Tremellius on Exod, 2, at the third verse.

But I take it, that in neither of these respects the Euangelist thus writeth, but onely in respect of the former narration. Meaning that it was sixe months after that the like message had beene brought to Zachary.

Indeede it was in the first month of the yeere, so to be accounted for religious vses. For sixe months before to Zacharie in the other beginning was that message done.

Now then counting from the annunciation to this, it appeareth to haue beene in Abib or Nisan, answering partly our March, so as yet Christians keepe this feast, 25. Martij.

Now surely it is worth the marking, that the Annunciation to Zachary, was in the beginning of the ciuill, and this to Mary of the religious or ecclesiasticall yeere.

Quest. But why was it iust sixe months after?

Aun. I thinke, that not onely in preaching, but in beeing borne, and euen conceiued, Iohn might appeare to be a fore-runner of Christ: as that there might be thought no confederacie, the one comming so neere the other in time.

Que. Was the sixt moneth ending or beginning?

Aun. Ending.

Learne by the former that one may goe before in time, and come behind in grace, as Iohn did in respect of Christ.

So as that none of vs should prefer our selues aboue others, onely in respect of age.

2 And that Iohn though hee were Christes elder in bodilie conception, yet seeing greater graces of GOD in him then in himselfe, preferred Christ before himselfe, teaching what we should doe likewise.

The person sent, was *the Angell Gabriell sent from God.* Where is his nature, name, and calling.

Nature, *Angell*, as before in the 11. verse.

Que. Why was an Angell sent, whereas the preaching of the word beeing a greater matter, is by men?

Aun. The preaching of the Word is ordinarie, & must be by ordinary meanes, this is extraordinary: as also for that

Isaacks,

Isaacks, Sampsons birthes, were foretold by Angels, good reason then it was, that this much more should be so, as from the beginning to strike into the considerers minds greater reuerence.

1 Shall God send his Angels, shall not we be willing to send our children about Gods businesse?

2 Or shall Angels be willing to goe, and we vnwilling?

3 Neither can it be chosen, but God loueth vs dearly who sendeth his Angels.

4 And maketh high account of these matters, whereabouts his Angels goe.

So as if we doe not heede them with all reuerence, we sinne.

5 Gods sending an Angell noteth his owne mightie power, who is euen ouer Angels, so as he can send them, and none but he. No creature hath authoritie to command an Angell good or bad, but God.

So as that euen Witches can not send euill spirits, but by the sufferance of God.

The Fathers often write this Angell, Archangell, without any great warrant.

The Angels name is *Gabriell*, as before, verse, 19.

Tremellius noteth on the 1 Luck: that Angels are not named in the old testament before the peoples comming out of captiuitie, yea, before, though they were asked of their names, they concealed.

After the captiuitie they are called by names.

We must take heede of curiosity, to search no further then God hath made knowen. The Rabbins haue diuers names for Angels good and bad, they say, he who tempted Eue was called Samaell, &c. Munst: on Math:

These things are needlesse.

Let vs know that Angels though they be neuer so many, are knowen a sunder of God; and are but seruants of God, not our Lords to be worshipped.

The calling followeth, *sent of God*, as is before, verse, 19. Where is noted the person, & thing: Person, *God* sending:

God, the whole Trinitie.

This which is said of the Angell, is true of any rightly doing his dutie.

So as men had neede take heede how they refuse such as are sent, the contempt redoundeth to the sender. Men sent, must make conscience, as comming from God, and withall, not doubt of good successe.

This made the Galathians so well to thinke of Paule.

The thing is *sent*, *Sent* implieth furnished with a gift, called vpon to vse the gift.

Gift is abilitie to doe a duty. One is called vpon, when ones hart is stirred vp to vse this gift, and others for whose vse it is, require the same.

So as none must presume themselues to be sent in whom these are not.

In whom these are, they may haue comfort that they are sent.

The Angell presently sent was able to doe his duty. So should we all be furnished, not to learne when we should practise our duties.

The place followeth, and first generally, afterward specially.

The generall place is a *cittie of Galilee, called Nazareth.*

Where is the { prouince, *Galilee* / cittie, *Nazareth.*

In Asia the lesse, is Syria, in Syria is Iudea, in Iudea is Galilee, hauing on the North, Tyrus, on the South, Samaria, on the West, mount Carmell.

It is so called for the neere lying.

There are two Galilees { higher. / lower.

The higher, is called Galilee of the Gentiles, not only as Tremellius thinketh, popular, but for that till Solomons time Gentils dwelt in it, or for that Solomon gaue 20 cities in it, to Hiram a Gentile 1. King. 9, 11, or for that it was vt-

most

most of Palestine, and neerest the Gentiles.

In this did Christ much preach, as Esay, 9, 1, Math: 4, 15:

In the lower was Nazareth.

Not much is written of Galilee, for that the people of God had not much to doe with others, we may see there was a Tetrarch of it. Luk: 3, 1.

One might haue thought, that Italie, or some other countrie, might haue beene chosen, especially considering Ioh: 7, 52, and that one writeth, that the other Iewes were wont to mock the Galileans, as we may partly see in that speech, *Thou art a Galilean.* *Ortel:*

And indeed so said Iulian the Apostata, *Thou hast ouercome me O Galilean,* to Christ.

Learne, that euen Pharises, and learned men may be deceiued.

2 That God is not tied to any place, but is free as pleaseth him to doe, so as in respect only of place, we should thinke our selues neither better nor worser.

3 Neuer iudge of a man by his countrie, as to say borne heere, therefore of this or that disposition, grace worketh wonders.

4 Good people in not the best places are the same.

5 There is vse euen of Geographie, and such knowledge.

6 Vse often is not sufficient to gather for euer.

The citie is *Nazareth*, in the tribe of Zabulon. Heerevpon was he called a Nazarite, and all that beleiue in him, Act: 24, 5.

The Papists tell strange things of Maries house, the translation whereof, erected the Lady of Lauretto. See Adrichom.

Nathaniell thought that no good thing could come out of Nazareth, Ioh, 1, 46, and yet Christ was conceiued there.

No doubt the towne in former time had beene so euilly disposed, as that it had discredited it selfe for afterwards.

One would haue thought that Hierusalem had beene a fit place for the mother of Christ to dwell. But marke,

1 God seeth not, and iudgeth not as man seeth.

2 People who dwell in townes, had neede to looke to themselues, not only for themselues, but for others & after, least they hurt and discredit.

3 What a credit it was to whole Nazareth, that Mary liued there, so are good persons to their places.

4 Gods Angels can find out any of Gods children in what corners soeuer they lie.

5 Gods children are not giuen to affect greatnesse of place, to forsake Nazareth to get them to Hierusalem.

6 In any case to take heede that we put no holinesse in Maries house, as the Papists. God is not tied to the walles.

7 Nazareth now being possessed by Arabians, teacheth that there is no priuiledge for places.

Verse, 27. The person to whom the Angell was sent, was *a Virgine, affianced to a man whose name was Ioseph, of the house of Dauid, and the Virgins name was Mary.*

The first marke is, that she is *a Virgin.* A Virgin is of verginitie, Virginitie is chastitie in neuer-maried life.

Though it be meant she was a Virgin, before this her being with child, yet is it very probably to be thought, that she was so afterward for euer, in that it is to be thought that soe chosen a vessell for such a purpose, was kept holy for euer vnto the Lord.

Ob. 1 Christ is said to haue brothers and sisters. Aun. That is according to the Hebrew phrase, kinsfolke.

2 Vntill, may seeme to note knowledge for afterward. Aun. Vntill is many times put for, for euer Math: 28, 20.

Some enquire whether she were a vowed Virgin or no, and Papists thinke that she was vowed. But it is not likely, for that no such vowes were in vse among the Iewes, and she was betrothed, with purpose to haue solemnized mariage. Math, 1, 18. It was a blemish to Iewish Virgins not to marry. Therefore is it noted there Virgins were not praised, Iepthes daughter was mourned for being a Virgin, and a woman was not thought to haue rest, till she had an husband. The Iewes did highly magnify mariage.

Others

Others set downe her age, about 15 or 16 yeeres: that is not sure, certaine it is she was not old.

And that shee was a virgin, Esay noteth, 7,14, which the Iewes with all theyr glosses cannot deface. It is noted as a wonder, it hath the letter *He* of notice, &c.

And very expedient was it that she should be a Virgin.

1 That Christ might not be gotten by sinfull man, 2 and might not haue two fathers.

1 Now whatsoeuer be heere noted of Mary for virginitie, none must fondly affect virginitie, she was extraordinarie, and had a gift, others with whom it is not so, ought to marry.

2 She beeing young, wee may note a patterne of rare grace and godlinesse in corrupted times.

3 We shall neuer spiritually cõceiue Christ in our harts, vnlesse we be pure virgins to God, hauing nothing to doe with loue of sin.

The second marke is, that she *was affianced to a man whose name was Ioseph. &c.* VVhere is noted her disposition to marriage, and the partie to whom.

Her disposition is, *affianced*. *Affianced* is, as wee speake, betrothed or contracted.

Some make two sorts of affiancing: 1 Promised barely for marriage: 2 Giuen to marriage, but not knowne.

The Papists vnderstand the latter here, though onely the former be meant, as may appeare, Math, 1, 18.

Quest. Why was she betrothed?

Aun. 1 For the honour of marriage: 2 to auoyde all iust blame among the Iewes: 3 that she might haue safegard & succour in flying to Egypt: 4 that none by her example might haue colour of vnchastitie: 5 Some say, that the deuill might not know the conception of Christ.

This her beeing affianced, was according to the word of God, as may appeare in the old Testament, and according to the order in the Church of God, & is very requisite, not onely, 1 for the further increasing of loue: 2 and preparing to matrimoniall duties: 3 but that such a strait knot,

might be leyſurely tied: 4 So as if any thing were to be altered, it might in time be preuented before conſummation: 5 as alſo that men and women might with the more grauitie and reuerence come together, not as Beaſtes, or birdes, which chooſe their makes, and company preſently.

Queſt. What is affiancing? Aun. It is a promiſe lawfull, mutuall, voluntarie, of mariage, between a man and a woman marrageable.

A promiſe, I take, to be a manifeſt preſent bewraying of the mind to doe a thing, by words, writing, or deedes, or ſignes preſent: ſo as that it is not enough to haue a purpoſe or intent, wiſh, &c.

A forme whereof may be this, I promiſe to take thee in marriage, or I take thee for my eſpouſed, or promiſed, or betrothed.

It muſt be *lawfull*, by Gods lawes, and mens lawes. This ſtretcheth very farre.

Marriage by Gods law muſt be: 1 in the Lord: 2 approoued by conſent of Parents, if there be any.

Mans good lawes muſt be kept.

Mutuall, is of each to other.

Voluntary, requireth that it be not compelled, each partie muſt be willing, and cheerefull with it.

The thing that affiancing reſpecteth, is marriage. It is only betwixt two perſons. *Marrageable*, are ſuch as for age, religion, kinred, &c. may lawfully marry.

Now this affiancing ſhould be, 1 with reuerence in the preſence of God, and calling vpon his name: 2 and before godly and faithfull witneſſes.

There is no time appointed in the word betweene affiancing and marrying: onely good orders in Churches require thrice publiſhing.

Two ſorts are heere to be blamed, 1 Who neglect to be affianced, whereas the practiſe is in the word of GOD. 2 Who cloſely without due reuerence or witneſſe, contract themſelues.

The party to whom ſhe was affianced for ſexe, *a man*, for

name

name was *Ioseph*, for blood *of the house of David.*

It is needlesse to speake of the signification of the name, whereof looke Gene,30,24,or to shew that names of good men are recorded in scriptures, to teach vs that they are not forgotten with God,and that such names should be giuen, which may put in minde some good thing.

This Ioseph is noted for a good man, of an honest trade of life, though poore. With such, according to our places, should we be willing in marriage to match.

His blood, *of Dauids house*, that is, line. This is added to note the stock of Mary. For the Tribes were kept distinct, and married within themselues, saue that of Leui, and to shew the fulfilling of Gods promise to Dauid.

But marke how God fulfilleth his promise, hee keepeth and performeth the spirituall and best of it, the other is not materiall.

Dauids kingly outward estate, dooth not heere appeare: Ioseph was but poore.

Marke 1 that houses decay: 2 and that Ioseph of a great house, beeing in pouertie, standeth not vpon his blood,but falleth to some honest labour, so should we in like case.

The third marke is her name. *Mary*, the same with *Miriam* in Hebrew, and the old Testament. The signification and cause of giuing are not hard to be found.

There were diuers Maries. Heere no difference is made, for that she was very well knowne, and need not further to be spoken of.

Now the Angell is further made knowne, by his going in to Mary, by his speech, by that which fell out thereupon, namely, her feare.

Going in to her, noteth the place, and the Angels beeing where she was.

Quest. Where is it likely that was? An. VVithin the house,in some priuate Chamber or closet. For women are willed, 2, Tim,5, to keepe house: so is Sarah saide to haue beene in the Tent, Gene,18,9. And one who is often in the street, is noted in the Prouerbs of lightnesse.

Mary

Mary therefore beeing a vertuous woman, ſure it is ſhee was within, & no doubt praying, reading, or dooing ſome good thing.

Heere note, that Parents ſhould keepe in their virgins. 2 That virgins themſelues ſhould be no gadders abroade: 3 That young men ſhould not intrude into Virgins company. 4 That when virgins are in the houſe, they ſhould ſpend the time about ſome profitable buſineſſe, not onely be tricking vp themſelues, &c. 5 Laſtly, that beſtowing our ſelues well at home, Gods Angels will find vs out, and wee ſhall be ſure not to want the preſence of the holy Ghoſt.

Thus much of the Angels going to Mary, now followeth his ſpeech; & is to verſe 37. and is of ſaluation, of comfort, of particuler meſſage, of aunſwer.

Verſe, 28. That of ſalutation, is verſe 28. VVhere firſt we muſt remooue the abuſe, and then conſider the things which wee are to leaure thereby.

The abuſe among the Papiſts of this place is great.

Luther ſaid, the Lords prayer was a great Martyr, it is much more true of the *Haile Mary.*

The abuſes which we will note, are,

1 That it is patched vp together, by fetching from other places, as *bleſſed is the fruite of thy wombe*, by adding the name *Mary*, *Ieſus*, *Amen.*

2 That the ſimple are abuſed by the tranſlation of *full of grace.*

3 That cõtrary to all warrant it is appointed in ſuch ſort, as is among the Papiſts, to be vſed.

4 That it is appointed as a prayer. Whereas wee ſhould no otherwiſe vſe it then the Angell, who vſed it in ſalutation, as alſo for that the words themſelues are of ſalutation.

It is ſaid, it is of thankſgiuing, and ſo may be in kind of a prayer.

Aun. It is not. And if it ſhould be of thankes, it ſhould be to God.

Stapleton addeth, it may be a prayer by way of inſinuation,

tion, as that, *Behold, he whom thou loueſt is ſicke*: and, *If thou wilt, thou canſt make me cleane.*

Aun. If it be a prayer, it muſt haue commaundement, and promiſe, it hath neither. And if it inſinuate, it muſt inſinuate ſomewhat: heere is nothing.

Ob. It may be vſed as a ſalutation. Aun. No. A ſalutation is ciuill, the Romaniſts appoint this to be vſed religiouſly. Againe ſalutations be to perſons preſent, the Virgin is abſent.

Ob. Why may not ſhee as well be preſent in ſpirit, as Elizeus and Paule?

Aun. Paules preſence was his allowance, Elizeus was an extraordinarie ſight, which when they ſhew in Mary, we will beleeue.

5 That it is ſo often repeated, eſpecially in their Roſaries and penances. That their ſhould be ten Auemaries to one Pater-noſter, and that 150 Auemaries, with 15, Paternoſters make a Ladies Pſalter.

This is meere babling and lip-labour, not needing further confutation.

The Papiſts are impious that abuſe Chriſts practiſe of thrice repeating the ſame, for theirs in this.

As weake are the Rhemiſts and Stapletons reaſons, from the honor of the Virgin, for that this is the firſt meſſage of the incarnation, and is a ſumme of the Goſpell. All is falſe.

Thus much for remouall of the abuſe: now followeth to conſider what we muſt learne thereby, which will appeare when we know the meaning thereof.

This firſt branch hath, 1 Formes of ſalutations, to wit, *Haile: The Lord with thee.* 2 Titles in ſaluting, as, *Freely beloued: Bleſſed among women.*

And that both are double, it teacheth that theſe things are not to be neglected.

The former forme of ſalutation tranſlated *Haile*, might better be, *reioyce*, not only for agreeing with the originall, but to preuent ſuperſtitious curioſitie, ariſing out of the *Latin* Aue, for *Eua* and *ſine-ve.*

Salutations haue beene diuers, health, peace, ioy, prosperitie, &c.

Haile, is as much as health, as being a good gift of God: but heere it might more fitly be turned *ioy* or *reioyce*, & the Angels speech, the giuing of the ioy, which no doubt but he meant most hartily.

1 Marke the seruants of God are not rude and vnciuill, they neglect not so much as salutations.

2 They performe them hartily, not only in shew, as the greatest part in the world now doe.

3 They haue good formes of salutation, not prophane as many haue.

4 And sithens the Angell wisheth ioy, we should labour for true ioy, and euen holy reioycing in the fauour of God.

The former title is, *freely beloued*, according to the Greek, as also Sa and Iansenius iudge, whatsoeuer other Papists thinke of fulnesse of grace, whereas in Christ onely is fulnesse.

And sure this was very fit, least Mary might be puffed vp with conceit of her owne holinesse.

Now if Mary were freely beloued, who can deserue? and if the Angell admonished her thereof, it is good for vs to admonish one an other, and surely there is good vse heereof.

To teach vs humility, and to make great account of the gifts of God.

The latter forme of salutation is, *the Lord with thee, is*, or *be*. It was an vsuall manner of salutation among the Iewes. Iudges, 6, 12, Ruth: 2, 4, Psal: 129, 8.

And wisheth all good. Now marke wherein is good, in that the Lord is with vs, that is, in euery sort fauoureth vs.

So as our selues must labour for this, must indeauour one to an other.

And if this be wished to Mary; much more had euery one of vs need thereof.

This is said of liuing, and to present, not of the dead.

Euen our ordinary salutations should sauour of grace.

The other title is blessed *among women*. The like is Iudg: 5,24, that is, in comparison, or aboue other women.

This being blessed, signifieth that God doth fauour her in speciall sort. And that men doe praise and shall praise her. For so blessing & being blessed in diuers respects doth signifie.

Blessed of God, is fauoured of men, is praised.

Now God did fauour her, not in giuing her onely sauing grace, but in choosing her to be the mother of God.

The like fauours of God are we to acknowledge in our selues, and others.

And though we doe not bodily beare Christ, yet if wee plant him or beare him in our harts by faith, it is a great mercy, which we must acknowledge in others, and in our selues.

2 God when it pleaseth him, euen bestoweth vppon his children true praise in the iudgement of his Church, so as we may know we shall haue it, if God thinke it good for vs. Otherwise, let vs not looke for it.

3 This acknowledging heereof in the Angell, sheweth that there is a time when one may be put in minde of the true praise he hath: 1 True praise. For false, I take it, he is not to be acquainted with.

That is, whē the partie told hath such grace, as to ascribe the glory to God. 2 When the thing praysed, is a most excellent and manifest gift of God.

3 When the partie prayed, had neede to be hartened, & incouraged in God.

4 When the partie praysing, doth it, that GOD may haue the glory, not to flatter. &c.

4 Women may learne what is theyr true praise. To haue fauour with GOD, and to conceiue Christ in theyr harts by faith, not their gay coates, and other tricks.

The speech of comfort followeth, 29, 30, ver: Where is the occasion, and matter of it. *Verse, 29.*

Occasion, verse 29. Her being troubled. This is set out by two, meanes thereof and the effect.

The meanes are, the sight of the Angell, and his speech.

Shee saw him, for that hee assumed some body, wherein likewise glory appeared.

This is extraordinary, and must not be looked for now. The best apparitions are in the Word and Sacraments.

So as to them must we runne, and not to reuelations.

Shee was troubled. Troubling as before in Zacharias, it is taken from stirred water, and signifieth perplexitie of thoughts, when one cannot tell what resolutely to thinke. VVhere marke,

1 To what passe and perplexitie Gods children sometime may come.

2 As that they doe not slightly consider great things,

3 But consider Gods workes with feare.

FINIS.

28.SE60

AN

AN EXPOSITION
vpon the 1. *of Peter.*

1, Peter, 1, 13.

I Truſt perfectly on the grace that is brought vnto you by the reuelation of Ieſus Chriſt.

AMong the ſundry duties in this Epiſtle, and other Scriptures, inioyned Chriſtians, this in this place is not leaſt, and ſhould not be laſt: which for that the ſeuerall words doe ſignifie diuerſly, is not all vnderſtood alike of all, & had need in generall to be cleered that way, before we can in due ſort profit thereby.

Truſt, in the Greeke word is hope, and is taken ſometimes properly, and other times vnproperly.

Properly, it ſignifieth to looke or waite for a thing to come.

Vnproperly, it is the ſame with belieue, truſt in a vvord, promiſe, or ſpeech: and the doubt heere is, which way we ſhould take it.

Alſo *grace*, for ſound is a Latine word, of *gratia*, & ſignifieth fauour or liking, and is put, ſometimes for the welſpring of all good things from God to vs, as in the beginning of diuers Epiſtles, *Grace and peace*: otherwhiles for ſome particuler loue token that commeth from thence.

And that not yet after one ſort, for often it ſignifieth ſuch a loue token which we haue heere, which vſually is called grace: and more ſildome, for that which is afterward in the life to come, as in 1, Pet, 3, 7, it ſeemeth to be.

Now, though it be certaine, that ſome ſpeciall loue token be heere moſt chiefely intented, yet all doe not agree, whether ſuch as is in this life, or afterward.

Againe, *brought*, may be ſaid to be that which now is

brought at the instant, and present time, or that which shortly shall be.

So Math,3,10, euery tree is said *to be hewed downe*, for shal be hewed downe. And Reuel: 22,20. *I come quickly*, for I will come quickly, because hee will certainly come, and it will not be long ere hee come: so for grace brought, eyther now or afterward.

Last of all, *reuelation of Christ*, when Christ is reuealed, that is, gloriously at the last day, or when Christ reuealeth himselfe by his word or Spirit, now in this life.

The sundry senses of these wordes, haue caused that diuers learned men haue thought diuers wayes of this Scripture, and taken the meaning to be not the same.

Some thus: Looke for the glory that shall shortly be brought vnto you, at the glorious appearing of Iesus Christ.

Others thus: Trust on that present grace, that now is brought vnto you, by Iesus Christ himselfe, reuealing and opening the same.

Both are good, and agreeable to Scripture, and each haue the countenaunce of learned men. Yet one place can haue but one proper meaning. Neither must wee onelie care that interpretations be true, but that they be fit, and stand on theyr owne bottome.

I iudge that the latter is the better.

1 Because it more agreeth with the plainnesse of the wordes, so as that scarce one is taken out of the owne proper signification.

2 It is very rare, not twice (that I know) that grace is put for glory, as it should be heere by some mens iudgements.

3 Seeing Peter had mentioned the last end before, verse 4, 5, it is most likely that now heere hee should set downe the way and meanes that bring thereto.

4 If the former should be meant, then must the Apostle repeate that heere, which he had set downe aboue, verse 7, which is not likely so soone, considering how short and prese Peter in his writing is, without needlesse tautologies.

5 It seemeth that the order of his writing should point to the later, for being afterward to intreat of obedience, he heere layeth a golden foundation of faith before, from whence the building of all good workes is to be reared.

6 And lastly, the latter is the more fuller, for thorough beliefe in grace, is a certaine pledge of glory: a man may looke for glory, and haue little grace, and if nothing els hinder we are to take scriptures in the largest meanings.

The generall meaning thus being cleered, the drift & intent of all, is to set out the excellencie and necessitie of trust.

And heere are two things to be considered: the one that, whereas endeauour is to be bestowed, (for it must needs in nature be first, howsoeuer in words it be not soe) and the endeauour it selfe.

That where about endeauour is to be bestowed, is *grace brought vnto you, by the reuelation of Iesus Christ.*

The endeauour is, *trust perfectlie in* or *vpon it.*

That where-about the indeauour is to be, is barely set downe, or further set out.

Barely set downe, in that it is said to be *grace brought*, further set out by the persons to whom, *you*, by the manner how, *by the reuelation of Iesus Christ.*

The bare setting downe hath the kind of the thing, *grace* communicating of it in the word *brought.*

Grace is as before, flowing from the fountaine of all fauour and liking, and is some speciall loue token from God to vs, as in sundrie other places of scriptures. Ioh, 1, 16.

Now this grace or fauour is not euery one, but some choise and speciall, and is indeed that which Paule calleth to Tit: 2, 11, sauing, or bringing saluation, neither can it be any other, for then would not the Apostle wish vs to trust perfectly vpon it; for so should we be deceiued, if we could not be saued.

Now this grace of saluation is nothing but whereby we are recouered out of wretchednesse, and thraldome, to sin, hell, and damnation, and restored into the fauour of God,

in

in this life and for euer. Which now is not one only grace, but hath a ſtore-houſe indeed & treaſury of all good graces in it.

The choiſeſt Iewell of all, is Chriſt, God and man our Sauiour. For ſo is he called, Iohn, 3, 16, ſo God loued the world that he gaue his ſonne, not onlie as a gift, but (as the ſaying is, giue the beſt) the gift of gifts, in whom are hid all treaſures of wiſdome and knowledge, Col, 2, 3, the ſpirit without meaſure, Ioh, 1, 14, not only for himſelfe but for his Church. For of his fulneſſe we haue receiued grace for grace.

And heere is firſt Chriſts office to be conſidered, our Prophet to teach vs the way to ſaluation, our Prieſt and ſacrifice to bring vs into the fauour of God, and to keepe vs therein, our King to keepe vs from all enemies, and alwayes to rule and order vs, that nothing hurt vs.

Secondly, the making knowen of this Chriſt by preaching. Which as a ſpeciall fauour, Chriſt gaue after his Aſcention: looke Eph: 4, 8, 9, 10, the which likwiſe Paule acknowledgeth. Rom: 1, 5, and when God will ſhew his diſpleaſure to a people, he will not afford it.

Thirdly, the wonderfull effects of this doctrine, where it is graciouſly bleſſed. As that we are reconciled to God, ſanctified in our ſelues, die to ſin, liue to righteouſnes, &c.

Theſe things are ſo to be vnderſtood heere, as all and only, for any thing beſides this grace marreth all, or any part waſting, defaceth all.

Queſt. Are theſe only grace and not deſert?

Aun. As we only reſpect our ſelues, the excellencie of the things, the great bountie of God, they are meere grace, yet if we reſpect Chriſt to God-ward, ſo are thy deſerts on Chriſts behalfe, and euen for vs.

Hetherto the meaning, now a little for vſe.

Firſt, where the Apoſtle wiſheth vs to truſt in grace, let vs know that it is our part to abandon all other things, which are very many, that many truſt vpon, riches, wiſedom, nature, outward profeſſion, good lawes, good Magiſtrats, and

ſuch

ſuch like.

Secondly, that euerlaſting ſaluation, & euery gift tending thereto, is a meere grace and fauour, ſo as that whoſoeuer wanteth any, muſt ſeeke to God, and who ſo hath, muſt praiſe him.

Thirdly, ſo are they to be vnderſtood to be fauours, as not only beginning them, but to continuing, otherwiſe then ſome teach, that the beginning is only from God, ſomewhat for going forward, is from our ſelues and free will.

Fourthly, that Chriſt and ſaluation, is the greateſt fauour which God can beſtowe vpon vs, if we regard the party giuing, the thing giuen, the parties to whom, and the fruit there with.

Fiftly, that ſo we muſt iudge of theſe fauours, that we know they muſt be with the meanes of preaching, and likewiſe vertue and efficacy. They cannot be alone.

Sixtly, that ſeeing theſe are only of fauour, we had need take heed leaſt we diſpleaſe not God, that he take this grace from vs.

Thus much for the kind of the thing, the communicating or tendring of it followeth, in that it is ſaid to be *brought*, ſo is it ſaid els where in the ſcripture, Act: 13, 26, to you is the word of this ſaluation ſent. Chriſt is he whom the father hath ſent, Ioh, 3, 17. Chriſt came among his owne.

And indeed Chriſt only did not thus but it was neceſſarie, if he meant his people ſhould be ſaued, that he ſhould ſo doe. For neither, 1 did his people ſeeke, 2 neither could they, being dead in ſin ſeeke, 3 and it was impoſſible that grace ſhould come of it ſelfe. For afterward when once Gods people is conuerted, then they ſeeke, not before.

The bringing heere ſpoken of was only by God.

That which was brought, was in ſome part receaued.

Marke then 1 that grace commeth not by chance.

2 Not of it ſelfe, 3 a man cannot ſeeke for it but by eſpeciall grace.

4 God only can giue it what ſoeuer the meanes are.

5 God offering, we muſt not be ſo vnmannerly as to

refuſe.

6 And if God tender grace vnto vs, why ſhould not we, one to another.

This may ſuffice likewiſe for the communicating or tendring, the further ſetting out heereof followeth, and firſt from the parties to whom it was brought, and they are thoſe to whom this Epiſtle was wrote, to wit, Iewes,

1 To whom by way of inheritance the promiſes of God might ſeeme to belong, not onely for earthly, but alſo heauenly things, as beeing ſomtime the onely people of God.

2 Among whom no doubt, the old Teſtament was often read and expounded, and as it might ſeeme, thinges of Chriſt knowne.

3 Beſides, they were ſcattered farre and wide from Ieruſalem, and theyr owne country. 4 And taſted no doubt of ſundry croſſes: and yet theſe both haue neede of this grace, and it is brought vnto them. Learne therefore, that,

1 All outward prerogatiues of viſible Church, of reputation to be the people of God, or any ſuch thing, without ſpeciall grace brought, are nothing to ſaluation.

2 Euen ſome competent, and tolerable meanes, vnleſſe God graciouſly bleſſe, are little or nothing.

3 No calamities whatſoeuer, if God pleaſe to ſhew fauor ſhall hinder vs from it, no though we were caſt into the vtmoſt coaſts of the world, & had all afflictions in the world, as of Iob, or Lazarus, or whoſoeuer.

4 Nay, grace comming to vs in this eſtate, ſhall vphold vs, teach vs to beare all, and make them ſweet, and fruitfull to vs.

Now followeth the ſpeciall manner how: *By the reuelation of Ieſus Chriſt.* That is, as was ſhewed before, by Ieſus Chriſt reuealing. In which ſence, God (that is the Father) is likewiſe ſaid to reueale. Gala, 1, 15, 16. The Spirit alſo, 2, Cor, 3, 16, 17, and Chriſt himſelfe called a light, for the reuelation of the Gentiles. Luke 2, 32. But moſt cleerly Paule ſpeaketh, Gala, 1, 12. that hee receiued the Goſpell not by man, neither was taught it, but by the reuelation of Ieſus

Chriſt,

Christ, that is, Christ Iesus reuealing, as wee are to vnderstand it heere.

And in this speciall manner, wee are to consider the name and nature of this matter, with the enlarging of it.

The name and nature is, that it is *reuelation*, the enlarging, *of Iesus Christ*.

Reuelation, is of a Latine word, and signifieth as much as vncombering, or taking away that which hindereth the sight, as a curtaine, scarffe, or maske, or any such thing. So that heere it is a borrowed kind of speech, from thinges in some such sort couered.

Peter in writing this, might thinke of the sundry couerings in the Tabernacle and Temple, and of the veile there, or of that which couered Moses face, Exod, 34, in the end, whereof Paule writeth, 2, Cor, 3. 15.

Howsoeuer, certaine it is, that things before Christ, were not so reuealed or vncouered, as afterward.

The Leuiticall ministery was most in shewes & shadows, some of the auncient Fathers haue a pretty resemblance to set this out.

When Thamar should be deliuered, Gene, 39, shee had twinnes, & the elder first put out his hand, afterward drew it in againe, then was his younger brother borne, then the elder: so say they, there was a little shew of Christ, and the New-testament, as the putting out of a finger or hand, but presently it was hid, then preuailed a great while the Iewish politie, in the end though followed Christ fully exhibited.

Neuertheless, from hence wee must know, 1 that howsoeuer these things heeretofore were hid, yet for substance they alwaies were in the Church, for indeed God neuer left the Church without meanes of saluation, immediatly from the fall and afterward: darkly I confesse, yet truly, none must denie. Wherefore, while this world lasteth, men liuing may be saued.

2 Indeede it is true, things before had many couerings, yet the godly and chosen of God, pearced thorough them all,

that hindered not their ſaluation. So ſhould we, neuer by the hardneſſe, or hidneſſe of things, be diſcouraged from ſeeking, till we find, and euen ſaluation.

3 Since now things are cleerer, if wee haue not a greater meaſure of ſauing grace, our fault is the greater.

4 Nay ſurely, things are ſo euident, that if wee be damned, wee can alledge nothing but we may iuſtle ſo be.

Hetherto the name, and nature, now followeth the enlarging of it, it is the reuelation of *Ieſus Chriſt*.

Ieſus, is a broken Hebrew word, and ſignifieth as much as Sauiour, and is the name of the ſonne of God, and the virgin Mary, implying the vertue and effect of his office, to whomſoeuer he is thoroughly reuealed, for indeed hee perfectly ſaueth them.

Chriſt, is Greeke, and ſignifieth annointed, that is, fulfilled with the holy Ghoſt, to be the Prophet to teach the Church. The Prieſt to make reconciliation to bring into the fauour of God, and interceſſion to keepe in his fauour. The King continually to rule, and is that which in Hebrew Meſſias is. So as that wee might read it thus, of *Ieſus the Meſſias*.

Theſe names ſhew two things, 1 that Ieſus reuealeth: 2 that he reuealeth himſelfe.

Hee reuealeth himſelfe, as the Authour of this reuelation, as to the woman, Iohn 7. To Paule, Acts, 9, 3, 4, 5. To the Diſciples going to Emaus. To Paule, Gala, 1, 12.

This he doth by himſelfe, 1 perſonally, as in the former, miniſterially by others, as to the Eunuch by Philip, to Cornelius by Peter, to Paule by Ananias.

I take it, this latter way is chiefly meant heere, though the other may be true.

And Chriſt is ſaid to reueale this, 1 for that hee himſelfe began firſt to reueale: 2 for that hee ſendeth other reuealers. 3 And he it is who bleſſeth all reuealing.

Muſt not then this thing, which ſo great a perſonage by himſelfe, and others, taketh care to reueale, be of great importance?

It

It was moſt neceſſary he onely ſhould reueale, as beeing able, and beeing of credit.

Or can a man not make much of Reuealers, ſince they come from Chriſt. Pharao honoured Ioſeph greatly for leſſe reuelations. Gene, 41, 45.

He reuealeth himſelfe as the chiefeſt fauour. Any thing frō him is excellent, himſelfe aboue all, in him are all, without him all things are nothing.

Forget not then, that Chriſt is the pith and ſubſtance of all the Bible.

2 And that we can neuer heere to much and to often of him.

3 Neither can we know him, but by himſelfe, light maketh me ſee light.

4 When he is reuealed, you haue the greateſt fauour in the world, God in great loue let Moſes ſee Canaan a far of, one day of the ſonne of man a great good, how much then his whole ſelfe?

Hetherto hath beene that where-about endeauour is to be beſtowed, now followeth the endeauour it ſelfe. *Truſt perfectly on the grace.*

The which we may conſider, as it is in it ſelfe, truſt perfectly, and as it is applied to the thing, for ſo muſt the truſt be, as that it be vpon the grace.

The endeauour in it ſelfe hath two things. The vertue or affection of truſting, and the qualitie of it, perfectly.

The word which is tranſlated *truſt*, is in the Greeke hope. Thus hope perfectly.

To hope, is taken in ſcripture two wayes, properly, ſomewhat vnproperly. Properly, it ſignifieth to looke for a thing to come, which yet one hath not, as was ſhewed before.

Vnproperly, it ſignifieth to beleeue or truſt. As in this place, ſo is it taken, Math: 12, 21. Philip, 2, 9, 1. Tim: 4, 10, and, 5, 5. 1, Pet: 3, 5. Where howſoeuer in Engliſh it be read truſt, the word in Greeke is hope. Which the learned haue thought good to Engliſh truſt. And not without iuſt cauſe: for ſuch conſanguinitie is there betweene faith and

hope, as that often the one is taken for the other. They are like the blood and spirits in the body, neuer a sunder: like the two cherubims, alwayes the one looking vpon the other: indeed to speake as it is, hope is a fruite of faith, but for the like nature and vse of both they are confounded, our English word of trust will fit either hope or beliefe.

Well then doe we reade it *trust*: which is the action or practise of faith. Which before we well can vnderstand, we must learne to know what faith is: that may we doe by a short setting out of the nature of faith, and some other truthes tending thereto.

Faith is a gift of God, wrought by the holy Ghost in the hart of a partie regenerate, whereby hee or shee taketh knowledge of the doctrine of saluation, is perswaded it is true, and that it belongeth to him or herselfe, and wholely relieth there-upon.

First, that it is a gift, appeareth, Eph: 2,8, not of nature, for all haue it not.

Neither is it a common or base gift, but most excellent: better then gold: as before in this chapter.

It is from God, for so is euery good and perfect gift, Iam: 1,17, and so of God, as from the whole Trinitie: from the father.

From Christ, for so the Apostles prayed to him to increase their faith: and the man in Marke, 9,14, *Helpe my vnbeliefe.*

Therefore is it not an easie matter to haue it wrought in vs.

The holy Ghost worketh it.

Not without the other persons as before, but rather to implie the other two persons from the which the holy Ghost proceedeth.

But it is ascribed to the holy Ghost, to shew that no creature nor all together, can worke it.

The spirit worketh it powerfully, though secretly, no man can perceiue how. Ioh: 3,8.

And not without meanes of the word and Sacraments.

No

No partie hath faith but the regenerate, so Ioh: 1,12,13.

And yet not to euery regenerate, but such as are of discretion and haue knowledge, without the which no faith can be.

Besides, this faith is in hart, that is, the soule, to wit, the minde & will: so is it Rom: 10,9. and Act,8,37.

This draweth all others parts and powers after.

That which faith regardeth is truth to saluation, this truth is the word of God. To wit, the body of Canonicall Scriptures, as far as it is reuealed vnto vs, and more particularlie, that truth which is concerning Christ.

For as men make much of some Iewell, yet is it especially for some workmanship or stone in it, so doe all beleeuers like of all truth diuine, but especially of Christ.

Beyond all this, faith taketh knowledge of the doctrine of saluation. I meane not such knowledge as the Philosophers speake of, by causes without all ignorance, which is able subtillie to dispute and dissolue all doubtes, but that which hath for all that light and vnderstanding.

Hence it is, that knowledge is often in scripture for beliefe.

This knowledge we speake of, is first notice that there is a truth to be beleeued.

Secondly, it alwayes hath some ground of scripture.

Thirdly, it vnderstandeth the meaning of that ground.

Fourthly, it can distinguish betweene truth and falshood.

Againe, faith is perswaded that, that which it beleeueth is true. Hence is it called the ground of things hoped for, Heb: 11,1.

So as that by the euidence, men can not doe but as that directeth. Act,4,20. Nay Paule could be contented in assurance thereof to die: so did they Heb: 11,37,38.39.

So will the Saints of God alwayes doe, die rather then denie the truth of God.

Lastly, faith applieth all sauing truth vnto it selfe; that is, that which it knoweth in generall, it is perswaded is true in speciall, and in the partie where faith is. So Thomas called

Christ

Christ my *Lord my God*, Paule saith Christ loued him, and haue himselfe for him. So Dauid, my God my God, &c.

This application is the opening of the hart to attend vnto the truth, Act: 16,14.

When the mind iudgeth all to be true in it selfe, and the will maketh much of them in it selfe, wisely; therefore was the Creed so framed, as that euery one must professe, *I beleeue*. Abraham particularly beleeued, so saith Saint Paule is euery man iustified. Rom: 4.

Christ compareth himselfe to bread, Ioh: 6, so as if he be not applied, he is not ours.

This made the word vnprofitable to the ancient Iewes, because it was not imped with faith, Heb: 4,2, that is application. Besides, how commeth that neere coniunctiō betweene Christ and vs, he to be the head, we the members, he the stocke, we the branches, he the foundation, we the building, not by application? true it is, God taketh hold of vs, so doe we of God, that it is hand in hand.

So as nothing can separate, Rom: 8,38, Iob, and others.

Of, or to this application, there be some speciall workes of the soule necessarie.

The first is approbation of that which we applie, for vnlesse we like it, we will not apprehend it, like it we doe when we iudge our selues happie if we could get it, wretched while we want it, looke Philip: 3,8,9,10, verse.

The second is expetition or desire thereof. To this belongeth the hungering and thristing mentioned in the scriptures. Zacheus climed into a tree but to see Christ with his eyes.

The third is apprehension, whereby so soone as grace approcheth, we lay hold of it presently, not letting it goe as the lame held Peter and Ioh: Act, 3, 11, and the Canaanitish women, would not giue ouer Christ in the Gospell.

The fourth, is oblectation or delight, whereby we make this grace apprehended our cheefe treasure, comforting our selues therein more then in all other.

Lastly, faith relieth it selfe vpon all sauing doctrine.

Thus

Thus much for the ſetting out the nature of faith: ſome other things may ſerue alſo heereunto. And firſt we muſt know that,

Though ſundrie times faith and feeling goe together, yet are they ſeuerall in nature, feeling is a fruit of faith. But is not alwayes with faith.

Feeling I call a manifeſt worke vpon the affectiõs, wherby one hath experience in himſelf of that which he beleeueth.

Secondly, a man may haue faith though he doe not know that he hath it, as a ſleeping man life, and a drunken man reaſon.

Thirdly, all haue not faith in the ſame meaſure, ſome more, ſome leſſe, the leaſt is faith.

Fourthly, the greateſt faith in any of the Saints, hath ſometimes beene ſhaken, as in Abraham, Paule, Dauid.

Which God of purpoſe doth, to make vs wholely hang vpon him, that we ſhould not be ſecure, but haue exerciſe of our giftes.

Fiftly, in the greateſt ſhaking of fayth, it is faith for all that, that doth vphold, and perceiueth the want of faith, as a party hauing a light on his head, and forgetting where it is, ſeeketh the light by the light. Or as in an ecclipſe, the light remaining in the Moone, bewrayeth the light ſhadowed.

So is it in one who hath dimme ſight, hee perceiueth by the dimme ſight he hath, that he cannot ſee cleerly.

By all this, wee may ſomewhat ſee what faith is, now the Apoſtle requireth the practiſe heereof.

Some learned men thinke, that fayth once giuen, alwaies continueth in preſence, though not practiſe. But I thinke it continueth in both, ſo as that it is not onely preſent, but alwaies working: cloſely I confeſſe as life in ſleep, or Apoplexie, or ſome ſuch. For Paule ſaith, that fayth is one of thoſe gifts which doe continue. 1, Cor, 13, 13.

Beſides all the former, the Apoſtle ſpeaking in generall, *truſt yee*, meaneth that euery one ſhould for their parts ſo doe, as at the table, thoſe onely are refreſhed who take to them-

themselues.

Furthermore, no time beeing limitted, it noteth the present time, so as if we deferre, we hurt our selues.

Thus much for the vertue or action, now followeth the quality, *perfectly*, perfectly commeth of perfect.

Perfect is that which hath all it should haue, or vvhich wanteth nothing.

It is taken two waies, { accurately: / tolerably.

Accurate, is when euery thing is so absolute that no exception can be taken, so onely is GOD perfect, and his workes in theyr kinde. This perfection is not heer meant.

Tolerable perfection, is that which it pleaseth GOD to accept of for Christ, though there be some blemish. This perfection hath,

First truth, so as perfect faith must be true, in the witnes of our owne hart, and the presence of God. Simon Magus and other hypocrites could counterfeit.

Secondly, fulnesse, fulnesse is in two things, { number. / degree.

Fulnesse for number, is when the parts of fayth are perfect, which are three, whereof was spoken before. And this fulnesse is meant heere.

Fulnesse in degree, is when euery part is in the greatest measure, which we must rather endeuour vnto, then shall attaine in this life.

Thirdly, constancie.

Thus much for the endeuour it selfe, now followeth the application thereof, *trust on the grace.*

Generall trust, without application to grace in Christ, is not sufficient.

Many haue as they say, a good hope and trust, but not knowing why, or wherein, they were as good not to trust, as to trust to nothing.

Nay, trusting to God himselfe, vnlesse by Christ, yeel-

deth

deth no comfort. Neither without grace can a man conceiue the leaſt hope of any good.

Firſt, ſeeing that wee muſt truſt vpon grace, as wee haue heard before particularly, it appeareth: That one may know his particuler beeing in grace. Elſe would not Chriſt bid his reioyce that theyr names were written in the heauens.

The which Paule ſheweth to be generall to all iuſtified by faith, to haue peace with God, & ioy in the holy Ghoſt, wherein is the kingdome of God, whereto in this life wee enter.

Why ſhould Paule bid vs prooue our ſelues, whether we be in the faith, if wee might not, and ſhould not endeuour to find our ſelues therein?

Now this muſt be vnderſtood, 1 of ſuch as are called: for till one be ſo, hee cannot know himſelfe: ſo as that infants, and ſuch as haue not the vſe of ſanctified reaſon, muſt heere be excepted.

2 Againe, one may be vnder a tentation, and exerciſe of conſcience, wherby at the inſtant he ſhall be vnfit to iudge of the former.

3 Beginning grace is not ſo eaſily perceiued as growne grace.

Secondly, that ſeeing we muſt truſt to grace, it cannot be but ſufficient. Gods grace is as great as himſelfe, by the which beeing iuſtified, we haue all with it. Thus God aunſwered Paule, 2, Cor, 1, 29, in caſe of reſiſting temptations, that his grace was ſufficient, as Paule did find it to be. So as that we muſt ioyne no other thing for our repoſe.

Thirdly, that grace is moſt certaine, it is as conſtant as God himſelfe, reſting vpon his nature, his promiſe, ſo as that truſting thereto, we neuer ſhall or can be deceiued.

Hetherto hath been the doctrine, the vſe followeth, and that manifold.

Firſt to conſider, that ſeeing the Apoſtle requireth faith, it is not a common, or thing that is euery where, then needed no exhortation to be made for the promiſe of it. Nay

Christ himselfe findeth want of faith euen in Israell, Math, 8,10. In so much as he is faine to say to his owne Disciples, Luke 8,25. Where is your faith? And elswhere, Luke 17, 6, noteth that they had not so much faith as was a graine of Mustard-seede in bigneſſe.

Neyther was this onely at that time when himselfe liued in the world, but he sheweth it will be a hard thing to finde fayth vppon the earth when the sonne of man commeth. Luke 18, 8.

And how can it be otherwise, but charitie waxing colde, Math,24,12. but iniquity must abound? and that from the dried roote of faith? whence charitie cannot spring.

Besides, so many are the things that set against fayth, as that if it were possible, the very elect would be ouercome.

All this, as it is true in generall, so may euery one finde it by experience in himselfe. How doth a small sinne quell fayth? much more then, the greater and viler.

So as that wee had all neede to remember Paules charge, 2,Cor,13,5, to trie our selues whether we are in the faith,or faith in vs.

Secondly, Peter wishing vs to trust perfectly, and giueth vs to know that there is iust cause, why we should so doe, Gods commandement were sufficient, Mar: 11,22, Haue faith in God. And Ioh: 14,1, You beleeue in God(that is, the father) beleeue in me, the sonne Christ.

But besides,this that we should beleeue is the end,for the which scriptures were penned, Ioh: 20,31.

Why sermons are preached.

For confirmation whereof, Sacraments were ordained, and are to be vsed.

Without faith it is impossible to please God, Heb: 11,6 and what soeuer is not of faith is sin, Rom: 14,23.

Faith is the salt of the soule keeping it from corruption.

It enableth vs to doe things pleasing to God, and without it is their no sanctification.

It maketh all your deedes done by it to please God.

It embracing Christ, hath with him all things, and first

the

the fauour of God.

Gods fauour bringeth with it, 1 reconciliation, whereby God and wee are made friends, we haue our sinnes forgiuen, Christs righteousnesse counted vnto vs, peace of conscience, ioy in the holy Ghost: boldnesse to make prayers with trust to be heard, recouery of right to the creatures, so as that in good conscience, with prayerand thankes giueing, we may vse them, where as otherwise before God we are but as vsurpers.

2 Perfection and defence whereby God keepeth vs safe and sound.

3 Gouernment, when Gods word and spirit continually ruleth vs.

4 That all things shall worke together for our good, afflictions, infirmities, scandals, whatsoeuer.

Now, as our life without these cannot be but most wretched, so with them is it most blessed, so as faith which bringeth all these by getting of Christ only, is diligently to be laboured for.

Thirdly, it shalbe profitable to know what meanes were the meetest to vse for attaining of faith.

True it is that God only giueth and worketh it, but not without some other things, which in so great a matter as faith is, had not neede either to be small, or few; seeing no excellent thing, is otherwise wrought.

And heere we speake not of the first seede of faith, for that God alone giueth without any worke of ours, but of the groweth and increase thereof, which though God giue it is not while we are idle.

1 It shall be good to marke when any sensible motion of Gods Spirit, stirreth our harts to hearken to the Word to beleeue it, in the commaundements and promises of it, and in no case to defer to doe thereafter at the instant, so is it Reuel: 3, 20, Behold, I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in, els not.

In no case must such opportunities be forslowed, nor the

Spirit quenched, 1, Thessa: 5, 19, but all deligence must be vsed, for that these motions or stirrings are not, 1 continuall.

2 They are not alwayes very sensible and apparent, and if we marke not well, we may misse of them though they knocke, they are like the first stirrings of the infant in the wombe, faint and weake.

3 A little thing will ouercome them.

These are many times ioyned with the sight and feeling of our sinnes, which being directed by Gods spirit, will turne vs to Christ, so as alwayes any feeling of sin should drive vs to seeke to Christ by faith.

Thus can we neuer seeke but by instance of prayer.

2 After this, be alwayes about the word of God, which is the word of faith, where Gods free promises must cheefely be looked vnto.

3 Then Gods fauours heertofore bestowed vpon vs, must alwayes be renewed, where if we find any of saluation, let vs know, that in all others God will be like vnto himselfe.

4 Neuer giue ouer for some doubtings of faith. But be striuing against them.

5. Thanke God for the faith you haue. Thanked-for grace, will increase.

Fourthly, in that we are wished to trust, and no measure of faith is set downe, neuer should we be discouraged though our faith be neuer so small, if it be true, for Christ doth not quench the smoking flaxe, nor breake the bruised reede.

Faith is little, 1 when one hath no feeling of it in himselfe.

2 When he is tossed much with doubtings.

3 When many slipes fall out, and in the same kind.

And yet this faith neuer so weake is true, 1 If it neuer giue ouer, nor yeeld to any assaults,

2 If it endeauour to increase.

3 If for the measure it be working, and leaue not the party idle: working, is endeauour in the duties of godlinesse and priuate calling.

Fiftly, euery one is to try his faith.

True

True faith is wrought by the Word: counterfeit otherwise.

True faith seeth the misery of the partie by reason of sin where it is: counterfeit faith neuer feeleth sinne to any purpose.

True faith appeareth in afflictions, to make vs waite vpon God, to be patient, to comfort our selues in God in tentations, to resist them.

In prosperitie, that we still cleaue to God.

True faith, knoweth the worth of it selfe, and appriseth it selfe aboue all other things.

It desireth to increase and continue.

It would bring others to it.

It is the better by any thing that doth befall it.

FINIS.

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